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THE
INTEREST
O F
ENGLAND
HOW IT CONSISTS IN
Vnity of the Protestant
RELIGION.

With Expedients moderate and effectuall to
establish it by the extirpation
of the papacy.

By a Member of the House of Commons.

*Modi Entis sunt quinque,
Unum, verum, bonum, aliquid, Res. Magi.
Enchir. Metap. Cap. 2.*

L O N D O N ,

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To the Reader.

Zeale to the service of my King and Country throngt these apprehensions to the publicke, rough, and unpolisht, that they may be Timous.

The novelty of the matter, and my knowne dulnesse, would have prejudg'd a bare motion, and buried it in the wombe : therefore rather then a subject so considerable should perish, unballanc'd, I have exposed my seanc(yet Diogeticè, not dogmaticè, by way of inquisition not Doctrine) to bee at leisure pondered, and by it, my selfe censur'd.

Troth tis, ability I pretend to none but this, to know, that I have little ; A sufficiency perhaps not unseasonable : However innocent and faire endevours are not discountenanc't, but by ignorance, or humour, which as they traduce giddily, I despise ; to such whose steddy judgements, first apprehend, then deliberate, lastly judge, I submisly wyle, and from them I expect either

To the Reader.

ripening of what is here, like my selfe, greene ;
or but a gentle reprehension thus ; tis his error, and
thats to bee a Man ;

I had not thus apologiz'd, but to usher in a
modest opportunity to expresse, that in this wanton
age when the Presse riots, this as lawfull issue
is acknowledged by,

William Constantine.

E societ. Medii Templi,

8. Augusti 1642.



THE Interest of England, &c.

 Hat misterious order the society of Jesuits diligencie not onely their Priestly office, but upon emergents the embroylment of a State, To eff. & which, they are trained up in exact principles, as of Sophistry to amuse a disputant so of Politicks to subvert Interests.

Their supreme designe is to reduce the whole Christian Laiy under one King and that of Spaine, the Spirituallity under one Pope, as they are both uner one God: the Spaniard cherishes this proj: & with speciall countenance to that society, to preserve which in constant growth, hee charges himselfe to erect and supply severall * Colledges, beyond the Seas, to enter- taine the English, and hee stagers instruments where there is the cheifest concourse, to insinuate and decoy thither our ripest wits: which instruments qualifyed with the quintessence of sleight, have so wrought upon the penury of some, upon the giddiness of others, upon the ungroundednesse of the rest, upon all with flattery and faire promises, that they stoope multitudes to their Lure.

Now this bounty of their great Patron, these fugitives are obliged to gratify with the Ruine or at least distraction of their owne country; which (being assayd to be industrious, and dismiss thither) they labour, and negotiate stoutly, by elsewhere

*St. Omers, Ypres, Lille, Leig, Doway, Brussels, &c.

Divide & im- close and undermining practices, whereof it is their principall,
per. March. to suggest Jeloues and foment misapprehensions betweene
King and people. In which act, their subtillity it is, not to bee
visible, nay they contrive those resolutions which seeme most
opposite to be their Engines ; for they are posselt that they
siane not, nay that they merit, though they dissemble, slander,
faine apparitions, miracles, &c. any thing to promote the
cause; But *Dolus circuitu non tollitur.*

11 Rep. 74.

By these divisions Spaine (though it cost deepe,) acquires
an admirable purchase, for while England struggles in selfe-
plundering, its power is disunited, and so disabled to appre-
hend the advantage of the necessities, and uncompactednes
of the Spanish Forces, whereby it is diverted from some
exploits of bravery to relieve confederates, reinstate alliances,
partake the Indies, &c.

The Rebellion in Ireland how, and chase its owne interest, and was almost instated in con-
&c. why fo-
mented by the
Jesuits.

Even now when this Kingdome more rifely began to rowse
in Ireland, to propose overtures for the honour of the King and
Nation, its providence and vigour is diverted by a rebellion
in Ireland, blowne up. (doubtlesse) by an influence from the
aforesaid principle of the Jesuits, flattering the unstedy people
to their owne confusion ; by fond promises of supply and coun-
tenance ; Not that they hop't to inforce conditions by that
more cumbersome then powerfull war, but that England toyl-
ling to reduce its owne Rebels may exhaust it selfe, and not
preesse at this precions instant upon the interests of Spaine,
that so fensing us off this busy yeare, hee may provide more
firmly in the next to obviate our atcheivements.

The Spaniard further to secure this principle, imprints and
publishes to all Romanists a reputation of his Fast zeale to the
Papacy ; whereby he has acquir'd that boundlesse title of King
Catholick ; and in pursuance employd that cruell spy the Inqui-
sition, by which as hee has invincibly intayld the slavery of
ignorance upon his owne subiects, so he, worries out all exercise
of the reformation in his dominions, which other Romish
states are induced to connive at, some to tolerate ; nay in
most treaties he negotiats (as a seeming-prime article) the in-
demnity of Romanists, as their indulgent Patron ; under which
vizard

* *Kardinalis*,
Universalis item
perpetuus. Philo
de Vita M. lib.3

vizard hee insinuates into the affections of some blind zelots (such as fadome not to the depth of interest) in all states, whose fond devotion hurries them upon all occasions, to second His as they would Gods cause.

Section. I.

Now (doubtlesse) there is no state wifdome that can more engrandize the royal Maiesy of this Kingdom then to mate rest of Eng- and countermine the aforesaid principles of Spaine; Let Eng- land purchase to it selfe a serious, fixt and constant reputati- on of zeale to the reformed Church, such as Spaine has to the Papacy, and as it shall conduce to Gods glory in the purity of his worship, so shall it erect a puissance selte-dependant in this Crowne, not inferior to that of France or Spaine: For this Kingdome being then unanimous in desig ne will be most powerfull of all protestants, and being admirably opportune for scituation, shall be courted and apply'd to with confidence by all parties of the Reformation as there grand protector, by whose trusty correspondence and Unity of religious interest, it shall attaine some glorious influence and power in all states of Christendome.

That blest Union of the two Crownes, with that of Ireland, has enthron'd his roiall Maiesy in dominions, glorious, inde- pendant, close-joynted, As free and resolute, as they are populous and rich; and opportuness him (in the trust and strength of his owne subjects) to become as the envy so the terror of his forraine adversaries; yet if in one bosome we foster two profes- sions, that brave puissance will spend in selfe-wasting; wee shall Militare cum Erasimide, exploit nothing, but our owne Penelopes ^{Eras. Adagidem. telen} distractiōns; for what enterprise soever we undertake it thwarts ^{texere, to doe and undoe.} the interest of one Religion, which so thwarted will retard, and stumble the expedition with as much flight, and zeale as the other presses onward; or be it by both Religions condisci- cended to, (hardly possible unlesse against the infidells) dif- ference of opinion among the undertakers will dayly admis- ter occasion of debate, which begets offence, that relustancy of

Divisōs orbe
Britannos virg.

of spirit, and thence forefowing, if not *dissertion* of the whole designe.

Section 3:

1.
Some meanes
proposed to e-
stablish the Re-
formation,
more perfect.

To prevent such *mischief* is to pursue our *maxime*; and to that end tis first requisite, that his Majesty be pleased to transact his *close-counsels*, and great *affaires*, with the *advise* of such persons whose relations are *truly only English*; such whose *tenderneſſe* in *conscience* to the *purity* of *Chrifſt's Goffell*, is most *conſpicuous* and *precife*; for these as they are most *averse* to a *reconcilement* with the *Church of Reme*, so will they most *diligence* *confuſion* to the *designes* of *Iefuits*; who (if it be *fecible*) will ferret into our *State-counſells*, (as to them most *dangerous*, and *suspected*) To effect which they are accommodated, as with that *mighty Patron* before rehearsed, so with a *frolick purse*; against the *assaults* of which, there can be no engagement of *ſuch ſeurity* as *conscience* in *Religion*, *Ex Diametro*, oppugnant.

2.
Colledges to
entertaine con-
verts.

Section 4:

Next let some *Colledge* in either *University* bee indowed to entertaine *ſuch Priests* as ſhall convert, over which by *discreet* *providence*, let *ſuch Divines* be elected *Governors*, as are most *zealous*, *conſcientious*, and *profound*; For the *raw* *Priest* being huddled into *orders* is at the instant manacled by three *vowes*, of *poverty*, *chauſtity*, and *obedience*, and this is the *buttrefſe* which ſupports the *Papacy*; for by these the ſilly *priest* is obliged to blind *obſervance* of what ever his *ſuperior* ſhall *injoyne*, and likewife driven to *abandon* all other *depen- dance*, but the *Pope the publik father*; From whose *ſervice* he may not be diverted by *ingagement* to *wife*, or *child*; He must forake *aliarces*, *desert* *promotions*, ſolely he muſt *hacny* to ſupport the *reputation* of his *loſe ſuperiors*; Being thus deprived of all other *relations*, if upon the *illumination* of *Gods Spirit*, he ſhall *ſtagger* in *opinion*, and begins to ſavour the *true ſence* of his *impoſed drudgery*; as hee ſhall bee pursued with all *violence*

violence ad ravim usque by his awfull Hierarkift (for that fly-chain without which the Papacy cannot subsist, is now linkt in this Kingdome) so is there none of the reformed party to whom with confidence hee dares apply, for relief or Counsell; It being so sharply penall by our Lawes to have commerce with Priests; whereby every man endevours rather to betray then comfort and compose his distracted fancy: Now were there a Colledge as aforesaid, where (un-indangered) there hesitations might be settled, their soules consolated, their bodies cherish'd, and protected, many like the stray sheepe might have opportunity, to underceive themselves, and encouragement to retire to the true fold, and prove rare instruments as to unmask their owne seducements so to preserve others from the like sorceries; urge I need not, how mightily the repute of such (and I doubt not such) conversions would conduce to the advantage of the Reformation, and the disabusing many a darke soule, precious in the sight of God. *Summa ratio est quae pro religione facit.*

Then tis requisite to fore-lay the number of Recusants, to win such as are possest (if possible) to conformity, however to crop the increase; To worke upon the conscience is indeed spirituall, and totally to unsoule the error, requires an Expedient also that is spirituall, and so proportionable to the worke, that is an exact Church-discipline, a fence suitable to the Vine; A Discipline as apt, well accommodated, and as naturall to cherish knowledge, the drift of the Gospell, as the Romish discipline is to conceale and smother it: A Discipline adquate, sifting, and close-rivited, to restraine libertinisme in life as well as in opinion, awfull to casuall each-hower extravagancies in sin or schisme, as well as such as are censurable and multuary; *ἐπιτρόποις*, overseeing, not coacte but libenter, not *lucri gratia* 1 Pet. 5. 2. but *prompto animo*, not for gaine but conscience, not Lording it over *κληρονόμους* cleris, all Christians, Gods heritage, but as examples to the Flock, whereof they are *Episcopi* overseers. That there be not two separate Jurisdicitions in one Kingdome *Revel. 1.7.* *Acts 20.17. & 28.* gall and Papall, which ever clash and bandy, but that all may be equally, in the same sort subservient to the Crowne; such as may beget confidence in forraine parties, as of our utter abolition

3 An apt
Church-disci-
pline necessa-
ry to produce
a Unity.

of the Papacy, and its dependants, so of our fast adherence to the reformation.

The Result of this I expect with all patience and humility, from the sage debate of such learned persons as shall be by authority thereto assigned, to whose *wisdomes* and *moderation* I commend it *Mercurio dextro* with all good speed.

Suffice it that the subject of this discourse is the inquiry what furtherance to this *Unity* may be attained by *Laws civil*, executed in the ordinary *Courts of Justice*.

And tis true; should we trace the *Spaniard* in his vigorous *Inquisition*, wee may not be asper'd with *cruelty* without reflection upon his *owne practice*; but for that the *inhumanity* of one justifies not the *same* in others, and for that the *tender conscience* is rather to be mildly thawed, then inforc'd or viole^ced; for that, *obedience* that is *uncordiall*, favours not as a *pleasing sacrifice*; Lastly for that their *error* seemes neither

* *Iniquum non malice* or *obstinacy*, but *misapprehension* and *ignorance*, as in *est presumendum* *charity* we may presume; Therefore it seemes reasonable to

4. Rep. 72. Et reject such *barbarismes*, and to labour *unity*, by courses more *stabilitur*, *fre-* *civill*, *ingenuous*, and *gospellary*, and in proces of time no *sumptum donec* *lesse effectuall*.

proletar in contraria 5. Rep. 7.6 Rep. 73. That which to this effect, I shall with *all humility* propose, is the rough modell of a *statute*, abridg'd, and reason'd as it follows.

First, it seemes not unworthy a debate whether it were not requisite to be enacted.

i. Clause.

To repeale all former statutes **T**hat so much of all and every the *Statutes now in force* against *Recusants*, and all the *penalties*, *forfeitures*, *concerne Re-* *disabilities*, &c. imposed by them for the *same*, may be *cusants for Re-* *repealed*.

The Statutes **T**he Statutes against *Recusants* as they are * *many*, so in force intr. they are *confus'd*, *voluminous*, and *intricate*, for being enacted late & many, in *several ages* according to the *emergency* of things and times, * 26. H. 8. 3. some are supposed, as now not so *seasonable* so to ente^{re} with

with the rest, which difficulty so scruples the unstudied *Majestate*, that he growes tender in the execution of any, as willing rather to transgresse in non-*fa'c'ance*, then *injustice*; Therefore to explaine the ambiguities, to satisfye the scrupulous, and to quicken such as are most materiall to an execution, it will be necessary to compendiate the now most usefull Clauses of all those Statutes into one.* *Misera est servitus ubi ius est vagum.*

2. The nature of the Lawes in force seeme rather to intend the easing them of their revew, then us of their religion; for paying + 2 parts of their annuall profits or twenty pound per *mensem*, the practice of their service is in a manner continued; Or indeed, it seemes to expose them to a necessity of absolute compliance to the loose pleasure of such informers to whom their forfeitures shall be assign'd, for if they shall submit they attaine by *Court-flight* (notwithstanding his Majesties best providence, to the contrary) a dispensation, or slender composition, if they expostulate, they shall then be with rigour harassed by the Lawes; Either they must servire *scæna* contribute to such what ever overtures the projectors shall propose, or they shall be legally liable to their spoyle and rapine; so that should such as have the Princes *Eare* at Court incline to policy more then to religion (which tis possible some future age may evidence) it might seeme State wisdome rather to increase by dispensation, then supprese by execution the number of Recusants.

Farther it has beene the wisdome of all States either totally and impartially to eradicate such parties as they suppose dangerous, or to allot them such conditions as they may tolerably undergoe; * The Privernates rebel'd, and being almost re-subdued to the vassalage of Rom: they addresse by their Embassadors for termes of peace; The Senate sternly ask them, what new peace they could expect, that had so insolently infrieng'd the old; 'Twas answered stoutly, we must now take such peace as you please to give; If it be moderate, you shall finde it faithfull; If too heavy it will be continued only till an opportunity to avoyd it; The bravery and strong sence of this expression induc'd that wise Senate to assigne them their owne demands; I instance this to insinuate, that if we admit recusants a subsistence,

2 Ed. 6. 20.

1 Eli. 1. 2.

23 Eli. 1.

27 Eli. 2.

29 Eli. 6.

35 Eli. 1. 2.

1 Ja. 4.

3 Ja. 4. 5.

7 Ja. 7.

3 Ch. 2.

* 6. Rep. 42.

+ 29. Eli. 6.

3 Ja. 4.

The true state and condition of Recusants under the Lawes in force:

* Livy. lib. 5.

a Terent. in
Pborm.

b Virg. eccl.
ncillib.5.

c Cicer. in Ca.
tel. Orat. prima.
reduc'd, such who e Honores quos quietâ Republicâ desferent
perturbata se consequi posse arbitrantur. These and the like,
like Crobyli jugum wil unite in confusion their common interest:

d Inde 15. 4. Though their heads like^d Sampsons Foxes looke severall ways,
yet they are hampered in the Tayles with firebrands and agree
in this like hot incendiaries to set the whole Kingdome in
combustion, that so either they may continue their swolne great-
nesse, shuffe into better fortunes, inforce a moderation in re-
ligion, or else out of malice in revenge consume the whole
body with themselves : Quid valuit homicida, &c. How little
King to re-
peale the
statutes.

e Rex ad tutelan
legis corporum
bonorum est
rectus. Fortes :
de legib. Angl.
cap. 13. Stanj.
Pl. Ca. 99. Brat.
lib. 2. Not disadvan-
tageous to the
King to re-
peale the
statutes.

As to that diminution which by repeale of these Statutes
will incurge to the Kings revenew, tis sencible that as those
receipts are inconsiderable, so were those forfeitures never to
that end design'd; or were they ; doubtlesse the King will con-
descend to desert such perquisites, as are evidenc'd prejudici-
all to the publike; Nor can his Crowne be impayr'd thereby,
since as it is the duty, so is it the safety of the people legally
to replenish his Exchequer, for if that be empty, how can his
Majesty with a bare cossell ^e protect, or provide against e-
mergencies wherewith he is intrusted; A trust to protect, &c.
implies accommodations to perorme the trust; and indeed
without supplies must the luster of his Court grow dimme,
sister non potest. which dishonour reflects not so much upon his person as the
Infl. Instit. lib. 1. Nation, the Majesty of which is compendiously and gloriously
so. 21. 11. Rep. represented in his royalties and State; suffice it; let the sub-
je^f

ect be endeard, inspirited, and plentifull, and he cannot be so hurlish to his owne interests, as not to endevour by all iust neanes the gratification of his Prince, by whose vigilance ie injoyes solace, by whose magnificence he acquires honour, for as jealousy of oppression moulds people lumpish, desperate, and stubborne, so indulgency engenders courage, generosity, and ove.

3. Lastly, if Reason of State gives Recusants a subsistence upon some (though hard) termes, why then (they performing according to those termes) enact wee some other Lawes that charge their conscience, * under so severe a penalty, &c. to which (if they have Religion such (though erronious) as they profess) they cannot cordially submit ; or if through weakness they should submit against conscience, those Lawes which over-awed them seeme coadjuting instruments of their damnation, for an outward and not cordiall conformity aggravates the crime, as hypocrisy is more sinfull then mere ignorance, perhaps invincible.

Either therefore admit we them no residence within this Kingdome upon any termes of penalty (which seemes hard at this time to inforce for that equally with us by the Lawes in esse, they are now borne to the freedome of the Nation) or give such as are so borne and conscientiously possesse, such reasonable conditions of subsistence, as their conscience bee not violenc'd, nor themselves huryed in dispaire and fury to embroyle the Kindome ; which tenderness as it may insinuate and win into their soules by that Gospellary way of gentleness and perswasion, so it will conduce to continue the like vjd. Fd. ult. and pitty to the Protestants beyond the Seas ; provided that we sufficiently forecast to secure their allegiance to the Crowne ; (of which see the last Clause) and disable them from a further growth ; To which effect it seemes reasonable that wee enact.

* The penalty for the first refusal of the Oath of allegiance is a premunire and close imprisonment.

For the second Treason.

5. Eli. 1.

3. Jac. 4.

Aut deprime sub ne preme. Tac.

2 Clause.

To disable all such as are now under the age of ten yeeres, to inherit or purchase, &c. unless they shall conforme at their age of twenty one.

THAT all persons now under the age of ten yeeres, who shall not within one yeare after they attaine to the age of one and twenty, repair and frequent the Church, and three times in the same yeere receive the holy Sacrament, and also take the Oath of Supremacy before the Minister and Church wardens of such Parish where they shall inhabite openly in the Church, after Evening Prayers in some Lords Day, which taking the Minister and Church-wardens shall register in some Booke to be kept for the same purpose, or shall after such conformity, discontinue the Church, or refuse the said Oath being lawfully tendred, shall be held, reputed and adjudg'd Popish Recusants, and shall be disabled to take by dissent or purchase in Fee, or Tayle, &c. to his owne use, or in trust for others, any Lands, Tenements or hereditaments, &c. in England or Wales; But all such Lands which such Recusant shall be seised of or any other to his use or, &c. shall descend and come to such Recusants next heire, that shall be of the age of one and twenty and conformable as aforesaid; If such next heire shall not enter Bona fide within six moneths, after such non-conformity or refusall, That then his second heire that is of the age of one and twenty and conformable shall enter, and be thereof seised to his own use, in such estate as such recusant had, or enjoyed, &c. If such second heire shall not enter Bona fide, within a second six moneths, then shall it escheat or remaine to the Lord of the fee, or to him in remainder, as if such Recusant were dead; If he shall neglect his entry six moneths then shall his estate be disposed of by the next Parliament to the publick use.

Vid. a president
for forfeitures
in this sort, in
the Statute of
Mortmaine.

7 Ed. 1.

The like for Leases, Tarmes, Copgholds or other Interests that bee may become in the same condition as an alienamee.

Tis evident that some Clause to this sence maturely ripened, being not possible to be evaded or dispense^d with will in one and effectuall ge unground all popish Families : Tis their store of Lands expedient to and thence of tenants, that makes them formidable to the state, of which being deprived, as it will discourage them to settle there, so will it disable such as are settled to ingraffe dependants.

Nor is it penall more then ordinary for that the now Lawes necessitate Recusants to breed their children under licens^t Schoole-masters, for that none else ought to teach in private or in publike ; if their education be beyond the Seas an^a auct^b 3. Jac. 5. in force disables them to inherite or take by gift, conveyance, devise, or otherwi^e, untill they shall conforme ; Now if wee shall enliven some quicker Statute for their education, ne seemes as it is not altogether naturall to rend and force a child from the vigilance, and nurture of his proper parents, so will it not probably produce the effect, both by reason that it is obvious to a multitude of Evasions, and for that somacke which will swell in the issue upon the Fathers reuertion.

Be it therefore at the Fathers perill, that his child be educated in the Doctrines of our Church, or if his conscience be so scrupulous, as to derive to his issue his owne errors, he has faire leasure during life to dispose of his Estate, and transplant his of-spring into a forraine soyle, where the principles of his profession are not so destructive to that policy of government. If notwithstanding this reasonable admonition, disherison shall accue to his posterity, it may not be traduc'd injurious, since the private of all men must submit to the publike reason of State, ^c Jura publica ex privatis promiscue decidi non debent. 39 H.6. 39. Mirr. cap. 3. §.

This Clause is onely to be avoyded by the defect of an expedient to scrutinye into the true sence of men ; For experience dayly justifyes, that such whom wee suspect to be Recusants and lately so profest, glibly swallow those Oathes of Allegiance

* 3.1.4.

ance and supremacy, resort to Church, nay and communicate, whereby either that *act of Discovery* becomes fruitlesse, or really they are what they now professe, *Converts*. Truth is, nor dispensation, nor dread, nor hope, nor malice can mould a conscience though errorious, that is Religious, to Hypocrisie; but such as are loose or but formerly conscientious will scruple no assay, they have *volaticum iurandum*, and to provide a *Test* for the discovery of such, were to make a garment for the moone; Notwithstanding for more ranke conviction of such dissimulation (if it be such) it may be requisite to insert into the Oath of Supremacy, the first Clause of the Protestation; viz. *To defend with life, power, and estate, the true Reformed Protestant Religion expressed in the Doctrine of the Church of England against all Popery and Popish innovations, &c.* or rather to compose the severall Oathes that concerne religion into one, less equivocable, and more searching, as not only to maintaine the Protestant Religion, but to renounce the Romish.

3 Clause.

To raise a present supply of monies.

THAT all such as have not usually frequented Church the first yeare of this present Parliament, and have not taken in the same yeare the Holy Communion, or shall refuse the Oathes of Allegiance, Supremacy and Protestantation, being tendered by the Commissioners, shall forfeit the — part of their last yeeres revenew in Lands or goods, to bee assent upon their estates as they lie in the severall Counties by the Commissioners nominated in the last *Act of 40000*. After the same sort as is exprest in the same *Act*, and to be returned accordingly, &c.

This charge will probably be with alacrity disburst by reason of the ease that Recusants have from the penalty of former Statutes, and the rapine of Projectors; And this way of levying as it will be most speedy, so most certaine, for that those Commissioners upon experiance of the former taxes, are well acquainted with those which they doubly charg'd in their severall Countries.

ties; Nor can such a supply be unwelcome to the present necessities of the Kingdome.

4. Clause.

All Recusants not conforming as aforesaid shall for ever till they shall conform, pay — to all Rates, Taxes, ^{A constane charge to be im-} Payments, incident to their severall Parishes, ^{posed upon} in proportion with the residue of their Parishioners, as Church, Poore, Bridges, High-wayes, Composition, Goal-money, &c.

This charge be it double or treble, &c. being affest by the neighbour-hood, and conducing to their easement, will be impos'd without possibility of evasion, as well on goods, as Lands; and will be effectuall to incline especially the inferior sort to conformity, who I suppose are Papists, rather of custome, then reason; faith being grounded upon knowledge, which they abandon: Our Lawes in force scarce inflict any penalty on them, or such as is so inconsiderable as never levyed; but being physicke with some frequency by this potion, something proportionable to their severall abilities, twill assay whether the decease be heart-setled, or no deeper then the stomacke: if so, they'll soone vomit it.

5. Clause.

That no Recusant shall come where the Kings Majestie, ^{To forbear} or any of his Royall issue shall be, unless he be commanded by the Kings Majestie so to doe, his heires and successors, ^{the Court,} or by warrant in writing under the hand of six of his Majesties Privy Counsell; and then and there onely so long to remaine, as may suffice to dispatch such present busines for which he is admitted, upon paine of 100. l. whereof the moiety to the informer, the other moiety to be disposed of by the next Parliament.

The Interest of England, &c.

This Clause seemes in force ; onely doubtfull, whether such license inables the Recusant to make abode at Court, as his habitation ; worthy to bee explained ; Those other Clauses for their departure from the City, and confinement within five miles compass, are usually deluded ; while we suspect their contrivements, tis prudence to scatter them what wee may, from converting : The assemblies of such being most probably in Townes or Cities ; twere reasonable to authorise the chiefe Magistrates of such places to disperse them ; and none to have residence there, but such as have a licence from them upon assurance of quiet conversation, *Abundans cautela non nocet.*

6. Clause.

To be disabled
in publick fun-
ctions, and
Offices.

3. Iac. 5.

11. Rep. Chanc.
de Oxfords
etc.

That no Recusants shall give Vote, or proxy in the House of Peeres, nor shall practice the Common Law, as a Councillors Clarke, Attorny, or Sollicitor in the same, nor shall practice the Civill Law, as advocate, Proctor, nor Phisick, or the Trade of an Appothecary, nor shall be Judge, Minister, Clarke, or Steward of or in any Court, nor keepe any Court, nor shall be Register, or Towne Clarke or other Minister, or Officer in any Court, nor shall beare any Office or charge, as Captaine, Leutenant, or other Office in Campe, or Company of Souldiers, nor shall be Captaine, Master, Goverour, or beare any Office or charge of or in any Ship, Castle, or Fortresse of the Kings Majestie, his heires, or successors, but be utterly disabled for the same ; Nor that any Recusant or any having a wife being a Recusant shall exercise any Office or charge in the Commonwealth, but shall be utterly disabled to exercise the same by himselfe, or his deputy. (except such husband shall bring up his children in the true Religion, &c.) nor shall such Recusants present to a Benefice or Grant an aduowson, or Collate or nominate to any Free-schoole, Hospital, or Donative whatsoever ; but that the Chancellor,

and

and Schollers of either the Universities respectively present as formerly ; Nor be Executor or Administrator, or Gardian in Chivalry, Socage or Nurture, or to have the wardship or custody of any infant, ideot or lunatick.

This is the Act expresse ; onely that of the Vote of Peeres. 3. 14. 5. And surely such whose Religion biases them to an interest diverse from the publike, are prudentially presumed, not willing to promote Counsels so destructive to their Interests. And the same ground seemes appliable to exclude their prox-
ies : For all that are Protestants in forme, are not alike zealous in heart ; Now since it is one maxime to manage all counsells by such as are precisest in the reformation, it suits not wisdome to arme such as are but lukewarme with more accommodations, which they in all probability shall attaine, if Recusants be inable to dispose their Proxies ; by which engagement beneficall Lawes may bee obstructed though His Majestie with His Commons shall diligence to en-
liven them.

By privilege of Parliament, their blood confers as much right to give Vote, as bestow proxys ; and that reason of state which disables them in the one, is of the same strength and not more injurions to disable them in the other ; nor can it be more injury to a Peere, then it has beene to the Commons 5. El. 1. who must receive, and pronounce the Oathes of allegiance and 3. 14. 5. Supremacy in testimony of conformity, before they can give vote in Parliament, or sit as members, though never so sufficiently elected : That which discharg'd the Temporall Lords of the Oath in the Act of 50. was impliedly the great power which they then held in the House of Peeres, Explicite-
ly because the Queen was otherwise sufficiently assured of their faith and loyalty, Now faith wee have often found is not in-
tayld upon succession.

Nor can prejudice insue unto the publike by paucity of votes No prejudice since His Majesty may please to inlarge the number by his by their exclu-
Patents of persons fitly qualified ; yet of old that house was not sion,
so strong when onely such were Peeres as were calld by writ,

^a Created 10. our Ancestors being unacquainted with other titles then
Eli; A. D. Mi. Comites & Barones.

^a 23.6. C. 1. us prin- Edward the black Prince was our first Duke and that of
c. 8. R. p. Cornwall; ^b Robert de vere was our first marquise and that of
b Created 6. Ri. Dublin; and ^c Dominus de Bello-monte was by Henry the sixt
2. 1. D. 1384. created our first Vicount: Now the first Baron we read of to
c Created 23. H. 6. An. D. 1414. be created by the Kings patents was ^d John Beuchamp of Holt,
d Created 1. Ri. Baron of Kedermiffrs.

2. An. D. 1387.
Son Philiti-
ans now in
practice to be
forborne.

Something might be offer'd to tolerate some physitians now
in practice, lest in disabling them, we smart our selves; whose
bodies perhaps are inurd to the nature of their prescriptions,
having successfully employ'd their learn'd experience; But to
continue them in succession appeares mischievous, by reason
of those oft and faire opportunities which as they have abili-
ties, so doubtlesse they have wills to contrive to a by-use upon
their patients in extremis.

7. Clause.

Some Priests
that shall have
testimoniall
not to abjure
the Realm, and
why?

* 27. Eli. 1.

THAT it shall not be lawfull to and for any Jesuite, Se-
minary Priest, or other such Priest, Deacon, Religi-
ons or Ecclesiasticall person whatsoever being borne with-
in this Realme or any other His Majesties Dominions,
made, ordained or professed by any authority or juris-
diction derived, challenged or pretended from the See of
Rome, by or of what name, title or degree soever the
same shall be called or knowne, to come into, be or re-
maine in any part of this Realme or any * other His
Majesties Dominions; without the testimoniall licence,
or approvement of the Judges or any three of them, where-
of the Lord cheife Justice shall be one, before had, and
obtayned; And if any Priest, &c. having such licence
as aforesaid, shall be seene abroad, without such knowne
habit of his Order whereby he may be distinguisht, and
avoyded, Or if any Jesuite, Priest, &c. unlicenc'd, shall
come, be and remaine within the said Dominions, shall
be

be adjudged a Traytor, and shall suffer, lose and forfeit as in case of High-treason; And every person, which shall wittingly, and willinglie receive, relive, comfort, aide, or maintaine any such Jesuite, Priest, &c. that is not license'd as aforesaid, * being at liberty, and out of hold, * Vid. stat. de s. shall for such Offence be adjudg'd a felon without benefit El. I. of Clergy and suffer death, lose and forfeit as in case of one attainted of Felony.

This exception implying admission of some Priests, though it be with qualifications, by such as are more curious, then deliberate, may be scandal'd; For vindication I shall apprehend this opportunity to represent my sense of the Romish Church, and so drive on those reasons that induce the intimation.

A Digression Historically reasoning the degreeing usurpations of the Romish Prelacies.

I Decry that Church as a grand Impostor, buttrest by sophistry in Doctrine, and policy in Discipline, erronious in the one, and machivillian in the other; The source whereof were those ministeriall * Officers mentioned by the Apostle to be Pastors and Teachers, who by degreeing insolence have appropriated the titles * Clergy as if all Gods people were not his lot, and the Church as if men not in orders were not of it, or that were not a Church which was in Priscillas sorte electus, ut house: Recommending ignorance to the uncleane (so they stile it) Lucy as the mother of devotion, thereby ingrossing knowledge as a monopoly to their owne profession; By which powerfull advantage as they impos'd what sufferance they popu'um veluti portionem quan- am a reliquis' paratam selegeret 1. Pet. 5. 4. Appellatio Cleri aut ex errore aut prava affectione nata, &c. Calv. 10. 4. c. 4. Sect. 9. b Exxampla evocatissimus coetus qui versus Christi Religionem proficerunt, &c. 2. Cor. 1. 2. c. Rom. 16. 1. & 5. 2 Cor. 11. 28. d Monopolium dicitur aπδ τοις πολιτικαις, cum unus solus universum emit, precium ad suū libitum statvens. 11. Rep. 68. pleased

e Gen. 49. 14. pleased upon the dull Laiy who like the ^o Asse of Issachar coucht to every burthen, so they usurpt dignities and reuenues under the maske of piety to support their owne pride, pompe, and avarice: For demonstration.

That charge (which was by Christ committed with a f Ma. 18. 17. ^e Dic Ecclesie, to the whole Church (whereof persons nos Cal. 1. v. 1. lib. 4. in Orders are a part) and so executed upon that incestuous cap. 4. person, if wee reterre the (yee) in the fifth Chapter in the Tr. Conf. Art. 30 first to the Corinth. ver. 4. to the (All) in the first Chapter vers. 2.) became by the lesse diverted diligence of the Ministry executed, and so in time appropriated to themselves.

g Acts 15. 6. Church-assemblies were usually in ^g Cities, as most populous. A. & 20. 7. and civil, and to this service choyse men were elected from the vulgar to represent them, and for this use were Elders ordained by ^h Titus in every City: for though all the b Titus 1. 5. ministry were ⁱ Elders, yet all that were ^k Elders were not of the i 1 Pet. 5. 1. ministry, but helps in government; 1 Cor. 12. 28. k 1 Tim. 5. 17.

In such assemblies were persons most eminently grave elect- l Acts 1. 15. ed to precede, to state questions, collect the sence, declare the sentence, &c. So ^l Peter when twas lotted for Matthias; m Acts 15. 13. ^m Iames at Hierusalem, and ⁿ Paul the chiefe Apostle of the n Gal. 2. 7. Gentiles. Where such person had the primacy of Order, not dignity or power. ^o Be not ye called Rabbi for one is your master o Mat. 23. 8. even Christ, and all ye are brethren.

In proces of time this president, or primus ordine being re- Ful. Annot. Tit. 1. Sect. 2. verenc'd for his gravity, and especially apply'd to for his constant presence, and dispatch upon the negligence of his as- sistance assumes a Soveraignty in jurisdiction, and usurps it with the stile *Episcopus Superintendent*, by us sometimes Englisht

1. Tit. 3. 2. ^a Bishop, sometimes ^b overseer, This Bishop for his more re- 1 Tit. 7. pute associates a consistory, by the name of Chapter, or Pre- b Acts 20. 28. bendaria quia praeberent auxilium Episcopo, who resenting it as 3. Rep. D. & Chu. & Norwich. matter more of toyle, then honour or profit, (which soly ac- crued to the Bishop) are soone cut-diligenc'd, and to this day they retain only (and that pro ^c forma) his election, and confirmation of his grants.

* 25 H. 8. 20. Magdeb. Cent: From these Cities (where was the Cathedra of the Bishop) veroluc Evageli- 1. 1. c. 7. Quam the Pagi or lesser Townes adjacent were illsighted: and the de- lii in una civi- 1. 1. c. 7. sive iaceens. &c votion

votion of pious Christians there erecting and endowing Churches, those Churches were supply'd as Colonies from the City, and acknowledg'd such City whence they had their light, the mother Church, and consulted with the officers thereof in controversies and causes Ecclesiastical. This assistance the Bishop with his consistory or counsell condiscends to at first *Ex charitate & adiuvandi studio*, from a holy desire to edify, but continuance of such addresses swells the Bishop with ambition, and *In veri gratia*, he substitutes all those villages which so resorted to him to be His Dioces, and this about* three hundred years after the *Piission*, towed into a canon at the* Nicen councell.

* A. D. 325.
* En. Sil. Ep. 301.

The Bishop thus being set above his Presbiter, an emulation springs among the Bishops.* At the same councell the whole Church is divided into four precincts over which were appointed four patriarchs, *Rome*, *Alexandria*, *Antioch*, and *Hierusalem*; But for that *Rome* was the * *Emperiell* and chiefe City, and endowed with amplest priviledges, it had allotted to it the primacy of order.

Rome acquiesceth with this dignity till the yeare 606, when *A. D. 606.* *Phocas* having slaine *Mauritius* the Emperor, his Master, by *Buchol.* the assistance of * *Boniface* the *Roman Bishop* gets the *diademe*, * *Bonif. 3d.* & gratifyes his confederate with the stile of *Universall*; which was re-confirmed by King *Pipin* to Pope *Zachary*, who upon complaint that *Childeric* King of *France* (*solo regis titulo contentus otiosam vitam degeret*) raign'd *laciviously*, deposed him, and contributed to enthrone the *Conspirator*, that he might, *Plat. Fr. Ann. Officiis precium rependere*, countenance by power his selfe-In-ccroachments.

These Church-ambitions *St. 2 Basil* stil'd *opus Divinum occi- a Bas. Epif. 10: lentale supercilium*, the western pride, with an *olifastum illius Bi. Vfser de Eccl. Ecclesia*, and they occasioned the ^b *Greeke Patriarks* to desert *sue & statu cap. Communion with the Roman*, inveying thus, ^c *Magnitudi- 1. Pag. 23.* *um tu. m scimus*, &c. Thy hautinesse we know, thy avarice ^b *Gerson part 4. serm. depic. & we cannot satisfy, thy usurpations we will no longer abide, *Unit. Græc. 6. Tecum vivito*. And when *Zozimus* in the yeare 417. urg'd ^c *Carlton. Iuri.* a Canon in the *Nicen Councell* for his supremacy, The ^{c ap. 5.} whole ^d *African Councell* explode him for ambition, and ^d *Conc. Afric. 107.* that*

that forgery with an objurgation, *Ne funosum typhum facili*
 e Greg. reg. 166. in Ecclesiam Christi induceret, &c. e Gregory the Great, after
 4. lib. 8. Ep. 38. Pope, brands the stile of Universall as *scelsum nomen*, no-
 men singularitatis, and that hee that ownes it is the fore-run-
 ner of Antichrist; Nay hee prophesies that the King of pride
 is at hand, and (which is most grievous) an host of Priests are
 prepared for him.

f 2 Thess. 4. 7. Now though this mistery of iniquity, f that sits as God is
 gods Temple, began to worke in the age of the Apostles; yet
 he that then did let, did withhold till he was taken out of
 the way; probably, the power of the Romane Empire, which
 so awed the insolence of the Clergy, that it dared not so no-
 toriously reveale it selfe; But about the yeare 1000 when

g Rev. 20. 7. 8. h Satan as twas prophesied should be lovd, h Hadrian the
 Plat. Bery. - third first presumes upon some notable advantage to exclude
 Onup. the imperiall authority its prerogative in the Creation and
 investiture of the Romish Bishop, and then broaches the do-
 nation of Constantine, that had beeene turnt up about six hun-
 dred yeares without vent, which occasioned a deluge of
 scisme in that chaire of pestilence, by mutuall murders, poy-
 sonings, excommunications, &c. *Nullum seculum indehuius,*

i Bellar. de Rom. aut infaliciis, so i Bellarmine; *scelsum sui aperitate, &*
 Pont. lib. 4. c. 11. *boni sterilitate ferreum, &c.* So k Baronius, In the space of
 k Tom. 10. A. 150 yeares, were fifty Popes, most of which came violent-
 900 ly to their graves; At length by deepe sleights, in the ful-

l A.D. 1076. n. ff. of time, l Hildebrand by the name Gregory the seventh
 mounts the Popedome, when it seemes that Antichrist was
 full growne, and that was then the Universall sence of men:
 m Avent. Ann. he (saith m Aventine) was the first that under the glisse
 li. 7. of Religion, *Antichristi imperii fundamentum pectit*, layd the

n Onup. in uit. ground-worke of the Popes Empire; By him saith n Onuphri-
 Greg. 7. Col. 27. us their favorite, was that chaire endowed with Wealth,
 Pomp, & profanatione, worldly jurisdiction: *Res ante ea
 Hoc nefandum facula inaudita.*

prius auxipa- Now the instruments extraordinary that this Pope ma-
 ius est quid per nag'd beyong his predecessors, were the establishing certaine
 successores hic Head-assertions, of which no dispute was to be tolerated,
 i. q. exanimatur, probant, & non probantur; These to be the touch-stone, to
 Bois. lib. 7. assay

assay whether a man be for or against them : and hee that without hesitation *consents* to these may have connivence in any other disgoustment , he that *doubts* , is anathematis'd as an *Heretick* ; some of those *Decretals* I shall release out of ^a *Onup. in vit.*
^a *Onuphrius.* ^{Greg. 7. Col. 248.}

That the Bishop of Rome onely is de jure Universall.

That hee alone may for the necessity establish new Lawes.

That hee alone may depose Princes.

That hee alone may absolve Subjects from their allegiance.

That his sentence may not be retracted by any man, all mens by his.

That the Church of Rome never did erre, nor can.

That no Councill without him, can be generall.

That an appeale lyes from all powers to the Apostolick See.

That hee alone can admit by indulgence, or exclude by excommunication whom hee please from Heaven, &c.

Then hee forbids Marriage and commands abstinence ^b *1 Tim. 4. 1-3.* from meats, for so it was ^b prophesyyed he should.

By these principles that See is intitled to a Monarchy *jure Divino* over the whole World ; nor is it improvident to build upon , and fortify what it hath thus founded ; For these principles are become the very *rules* whereby they square out the *Canons of Faith* ; ^c *Cadem Scripturarum faciunt ad materiam suam* ; Both Discipline and Doctrine they so fashion as it may best comply to this *Interest* ; For having reduc'd men to a sufficiency of ignorance , commended , as the *Mother* of *Devotion*, they obtrude upon the silly people , what they please to be believed by an *implicite Faith*.

^a To this effect must *Divine Service* be officiated in a tongue unknowne , that the vulgar may the more admire at

what hee understands not, and apply with reverence to the Prelate for his information, which *tel quel* he must swallow as *Divine*.

2. All that are in orders must live *single*, and adhere thereby and *depend* solely upon the Pope; Had they house, wife, or child their affections might more reflect upon their *Patrons*, which indulgence as it would distract them from a *totall service*, so might it induce them to consent to so ne prejudices of the *Romish Church*, which in the present state they are they endevour *mightyly* to advance, since under the Popes protection they secure themselves *vast exemptions*, and *prerogatives* above the temporalty; and by *going Friers* rather are discharg'd of the *toyles*, then debarr'd the *solaces* of this life, injoying the opportunities as of *ease* so of all sorts of *Luxury* at the *charge of others*; nor is it impossible but that their ripe fortune, or *notori*us** diligence may commend them *gradatim*, to the highest dignity.

3. Certaine meats must be prohibited at *set times*, to enure people to *obedience*, or occasion to purchase *dispensations*, But the reformation of this as also the *chalice* in the *Sacrament* had beene granted in the *Trent Councill*, at the instance of the *Germans*, but that it would have open'd a *gap* to demand an *abrogation* of all *positive constitutions*, by which only the Popes *prerogative* is preserved, for by those which are *de jure Divino* no profit doth arise, but that which is *spirituall*.

4. *Confession* must be injoy'd with this *inforcement*, that if any sinne were pretermittit, the *totall* was ineffectuall; whereby there is a *dayly* discovery of the *very thoughts* of men, and present prevention if any thing be projected that's *mischievous* to their cause, and this opportunity they *aptly* use to perswade their penitents, to ransom their sinnes by *consecrating their goods* unto the *Church*, as also to excite the multitude to *sedition* and *tumult*, with annexing such conditions to their *absolution*, as best conduce to the *desigues* they aime at.

5. The *Doctrine of merits* must be inforced, that there may be a *treasury* in the *Church* full of their *workes* who

Card. Pio de
Carpi dis. con.
Trid. pag. 460.

52-

supererrogate, the dispensation whereof is committed to the Pope, who when he gives indulgences recompenses the debt of the sinner by assigning so much in value out of the treasury: and lest this treasure might be deficient, the Merits of Christ are added which are infinite; The grant of these was first A.D. 1160. vrb. practised by Pope Urban, to all such who made VVarre to 2. regaine the holy Land, after, to such as maintained a Soul- Hisp. Con. dier in those wars; In progresse of time the like indulgence Trent. lib. 1. was granted to such as rebel'd against their owne Princes if Excommunicate, or refractory to the Church of Rome; But by Leo decimus, and so since, it's granted to whosoever will give money, extending it to the dead; No sooner shall the mony be disburs'd, but the party pro quo is freed from the paines of purgatory; And who will be sparing of his revenew, to secure himselfe or friend of Heaven? Deus bone, quot hoc commentum de purgatorio misere affixit; silly people are dar'd, and squeas'd by this figment as a Larke by a Hobby.

So Lavatar.

6. By pretensed power of dispensation, they interpose in Princes marriages, and legitimate illegall issues, whereby it is as necessary for some princes to support this infinite authority of the Pope as to continue the honour of their birth, or title to their Crownes: They intermeddle also in all treaties, for if any Prince be involved in hard conditions, and falsly desires a freedome, The Popes Almighty power can dispense, and justifies the unholiness of the act by the holiness of his authority; By which the princes protestant are irreparably prejudic'd, and brought to a continuance of uncertainty in their weightiest resolutions, there being a warrant dormant for all men to breake league, or oath with them; Their Church having long since declared Nulla fides cum hereticis. That leagues with them are more holy in their breaking, then their making.

7. VVhen the corruptions of the Clergy like the sonnes 1 Sam. 2. 17. of Ely, made men abhorre the offering of the Lord, and misdoubt the Doctrines of their Priests, whose practice gave themselves the lye, and when that which should be Veneranda raritate venerabilis, was prostitute for Titb, and Testament,

Lavata. Part. 1.

cap. 16.

Sir Ed. Sandis his

spec. Europ.

Christiagnra-

phy. U. p. tout.

Id. Pag. 43.

A.D. 1300.
Mr. Seld. Hist.
Tyts. cap. 14.
& pag. 488.

* 1 Cor. 5.

32 H. 4. 15.
Fir. N.B. 269.
Br. Heresy 1.
10 H. 7. fo. 17.

Dani. in Ed. 2.
2 K. 24.

Wise. 4.

* An. reg. 20.
1327.
An. reg. 1. 1483.

(the profitable jurisdiction whereof they had incroacht, and became thereby as Judges of their owne titles so sharers with all executors) then began the naturall censure of the Church, excommunication, to be contemned : Those whose haire bristled, whose flesh trembled at the sentence which ejects them, Gods providence and the * company of all good men now disvalued it, apprehending none lesse holy, then those that most denounc'd it, and that in causes where their owne interest was ingag'd ; The Clergy then to preserve their unnatural Courts, and credit in some warmth, sue for secular fomentations, to force that with the Sword, which would not open to the Keys : and by such monstrous assistance, as fines, imprisonments, tortures, nay and death (for they had once power in the writ de ^a Hæretico comburendo) they worry the body to conforme to their lavish pleasures, leaving the soule to fester and repine, to cleane which was the drift of Christ by gentle admonition, meekenesse, &c. in Church-Discipline.

8. Now the prime Engine that keepes this politick Fabrick in continued motion, is the unfathom'd power of their Hierarchie, wherby the inferior vowes canonicall obedience to his superior, and so upwards till it determine in the sence of one man, who designing any thing of import and interest disperses it into the severall Diocesses, from thence it is diffus'd into the severall parishes where the Church-Chaplaine their avow'd Creature, Sermons, and by it poisons his dull auditors, having that mighty advantage to discourse often in an attentive audience, and that without interruption or reply ; such was that at Oxford by the Bishop of Hereford upon the Text my head akes, my head, by which he most undivinely concludes that an aking, and sick head of a Kingdome must of necessity be taken off, and that of Doctor Shaw at Pauls Crosse who out of the Text Bastard slips shall never prosper, seconded by Fryer Picket upon Woe to the Realme where a child is King, inveyd against the undoubted right of the fist Edward ; These with some like confederate preachments so cosend the blind credulity of the people that the second ^a Edward was suffer'd to be depos'd, and the * fist a tender innocent murder'd in the Tower.

The

The power of this mysterious Church-chaine was oft checkt at by our Prince, but never mated till our right ^a Henry listning ²² H. 8. 13. to his great counsell, first unscalded the eyes of his darke subiects ^b Eccl. 6. 12. and enabled all to search Scriptures ^b whether the thing were so. ^b Acts 17. 11. whereby the Clergy became copies, no farther then they agreed with the Originall, which was so evident (for I suppose the holy spirit more able then any man or counsell to dictate in expiessions most easy to be apprehended) that the sence of every man convincd those aforesaid spurious and rebellious inferrences. Then he unhatcht the links of this Hierarchie from its dependance on the Pope, and affixt it more immediately to his Crowne with the stile of ^c Supremum caput Ecclesie an- ^c 24 H. 8. 12. glicane which was his ^d ancient right. Surely that sage Parla- ^d 25 H. 8. 20 19. ment as it exprest deepe prudence tooward the Kingdome ^e 35 H. 8. 1. of a forraine servitude, so exprest it mighty confidence in their Prince to the scale of whose prerogative it added the waite ^f Cardines case ^g Rep. de. Inte regis Eccl. ^h Dan. 26. H. 8. which was formerly its ballance; An additament (being to the person) perhaps no lesse cumbersome to prerogative then quar- ⁱ 1. 11. H. 4. 37. reld at by the prelacy; For shall not the Prince by wholesome and steddy providence, temper and qualify the headinesse and fiery suggestions of his Clergy? they (swolne aloft from an inferior ranke) are soone inflaid with ambitions, and under the false gloss of service to their master. designe their own interest, and in the end his rising; for could they by a higher power check the curb of Law, they would soone degree into their ancient separation and priyiledges so mortall to monarchy, which the Hierarchy being now ^e imperfect cannot but as ^e Perfection of e cuius nihil est naturally Covet as it is to be ambitious; The attempt of which extra accipere. perhaps may expose even Majestie (quod avertet deus) to much Arist. 2. cel. sufferance, and hurry the people, (mpatient of Church-pride) to Iex. 23. combustions; certaine it is, Variety of preferments tempts men to walk after their ioyment, and distracts from that Et appetitus ma- diligencie of superiendency intended by the Gospell: wher- terie non estimis; by the people become libertines, and they like ^{*} Gallio care- motis ad formis. ¹ Phys. arist. lesse of those things. Thus those competencies which our An- ^{*} Acts 18. 17. cestors by the name of Tuhs dedicated to preserve knowledge in the Laity, are diverted to erect a greatness in the Clergy, and holy orders are undertaken as a beneficiall office, not of consci- ence

a Mach. de
Princip.

b Tacit. x. Ann.

ence, but to acquire honour and reuenerw : as if Religion were as Machiavill designes only ^a fallere civitates, ^b & regere vulgi animos ; Sit alite dextro, blett be the age when each Church shall be reindowed with a full competence, that each incumbent may contentedly acquiesce ^c in ^d superintendere to oversee his single charge : that so some ministers might not be necessitated to hazzry out their age in penury and scorne, while the rest perhaps less worthy, not more Divine, deboyst and scandall their profession in the riot of superfluity and excesse : endevoring in the interrim to patch up their own deficiencys by ammusing, & entertaining the gazing sences of their dull parish with perfumes, pictures, chantings, gorgeous and solemn services, &c. now heere, then there, now low, then aloft, now Priest, then people, then clark, then quire, by which sportive varieties some weake soules are posselt that Gods Service is more sensuall then cordiall, or that their is a deepe mystery in the meere forme of worship, and industring to keepe conformity with the severall changes become disabled to settle and compose themselves to a steddiness of devorion, stifling indeed the pith of true religion in the barke, which like a simple Infant is so straitned in the prison of his garment, that it scarce has liberty to vent breath. Lo all this is to the high impairing of that which is indeed the miracle of Christianity : To observe the supposed sonne of ^a a Carpenter, ^b A man of sorrowes, to inspire onely a few unknowing publicans, men in raggs, silly women, To waive the assistance of Kings and Princes (whom his dicly might have stoopt) to neglect the flights of eloquence ^c the intising speech of mans wisdome, the enchanting symphonies of Musick pomp or sumptuousnes, only with naked simplicite, innocence, meeknesse, temperance and humility, those celestiall graces ^d in plaine evidence of the spirit, and of power to assault powers, principalities, ambitions, lusts, to force men from the riot of their appetites, levell their high thoughts with the Earth, and to reduce the disobedient onely with the spirit of gentleness, and admonition, or at most, ^e dissertion, by these low accomodations to disperse his doctrines, argues in deed a Divinity in the author and a purity in the ordinance; Wheras to have sown his Religion and preserved it by the ayd of power, pompe, violence,

^a Mark. 6.3.

^b Isay 53.3.

^c Mat 9.9.

^d Mat.4.18.21.

John 11. 2.

Mat.26.7.

c Cor.2.4.

^e Cor.1.17.

&c.

d 1 Cor. 2. 1.

&c. ver. 4.

^c Mat.10. 14.

^e Cor.5.13.

ⁱ Tim.1.10.

lence, inquisitions, burnings, fines, imprisonments, &c. had evidec'd nothing of a miracle, for by such politick principles Mahomet and the heathen have infused and fortified their Idolatries; It is the badge and Emblems of a Christian (not Pomp, not Pallaces, not Pictures, Altars, Fire, &c.) but humilitie and devotion in the heart, which argument as it alone convinces all controversy in opinion, so does it orthodox Christianity to be Divine; Then does the Church of Christ most flourish when people are religious and good, not when the Clergy are aloft, and proud; perhaps of this Diana to much;

* By whose craft, &c.

^a Acts 19. 28.

Observe we from the premises, as the novelty of the Romish Church, so the difficulty to reconcile it to us; Our Doctrines are affirmative and derived from all authority, such as neither the Romish-Church nor any considerable body of Christians ever disaffirm'd; Those positions which they adde, and we explode, they either rather upon darke tradition, or squeeze obscurely from the Text; to what is demonstrated, or evidently implied by the Scripture, we subscribe; Their superforrations as we cannot pedigree their divine origin ill, so we justly suspect to be introduced by designe: and good cause; for their is scarce one doctrine wherein we vary, but it contributes (a capite ad calcem) as the sence of it at least is now diverted, to uphold some or all the aforesaid lavish usurpations of their Clergy; Now were their Hierarchie, and those superiours level'd to their primitive humilitie (Learne of me, for I am humble and in heart lowly) and diligence (woe is me if I preach not) those after births would of themselves moulder off as ^{Mat. 20. 26.} Mat. 18. 4. ^{1 Cor. 9. 16.} uselesse and ungospellary. But tis so sensuall to tyrannise in a separate Dominion, to riot uncontrollably in excesse and sloth, that their selfe-conviction can no more probably be expected; then that Belzebub should cast out Divills, and ^{Mat. 9. 34.} ^{Mar. 3. 22.} their devout lay-votarist is so awed by their authority, and so listed by confession, that he dares not unhood his understanding so much as to resent the mystery; Indeed they have beeene so provident during their univerſall sway over Christendom, as to suffer few Ancient wrightings to be deriv'd unto posterity to convince their grosse incrochments; Some Fathers, ^{they}

they have fater'd, others they have purg'd, the rest confoun'd, Books as well as persons, so that to argue by antiquity seemes to be an *impar congressus*, as to joyne issue where the power of one party has purloyn'd the evidence, nay has fated *Judge*; The *Scripture* only we receive as an impartiall standard in its naked purity, which by its primitive dispersion, and Divine providence, is uncorrupted, though the *Iesuits* (being thereby too evidently convinc'd) begrudg'd us that and bespatter it, therein hellishly striking at the root of all *Christi-*anitie.

² *Theff. 2. 10.* Now because men will not receive the truth that they may be saved, God sends them strong delusion that they believe a lye: and certainly the *Inferior Priest* by his rash vow of blind obedience is so muffled, that hee mostly apprehends not the aforesaid *misteries* of the papacy; but simply in some sort of innocence is precipitated to uncouth enterprises; and the credit of his hot zeale and boldnesse beates up the reputation of the *Romish* cause; In which actions though I totally explode his presumption in the defiance of our *Lawes*, yet I pity that the zeale (if it be so) of so much ingenuity should be misguided: and since he that professes with the truth but formally, loosely, and not of conscience, is supposed in darker plignt, then he that professes conscientiously opinions that are un-

¹¹⁰ *Rom. 10. 1. 2.* true, if not blasphemous, Therefore as *Paul of Israel* (my hearts desire and prayer to God is, that they may be saved, for they have the zeale of God, but not according to knowledge) so tis my charity, as not to force *Romanists* that are now possesst from the means of truer knowledge, so not totally to disable them the practice of *Christianity*; It can be no attractive to our religion, to instate them in condition to be of none; either permit we *Recusans* no subsistence in this Kingdome, or admit them to be no *Atheists*.

^a *Rev. 18.2.*

^b *Rev. 17.9.*

^c *Rev. 17. 6.*

^d *Rev. 18. 13.*

^e *2 Theff. 2. 10.*

Tis prophesyd that in the fulnesse of time ^a *Babilon* (that ^b City seated upon seaven hills, drunke with the blood of ^c *saints*, that has male^d merchandise of the *soules* of men, and has inebriated all Nations with the cups of hir fornication) must fall; ^e *Him God will consume with the spirit of his mouth and destroy with the brighte fire of his comming*; And certainly where the

the *Gospell* is preached in its true purity, liberty, and power, that black darkenesse vanishes as a mist before the *Sun*; Ponder we in this *Land*, where it gaines settlement, if it be not either where there is but *darke instruction*, or where the pride, ignorance or loosenesse of a Minister scandals his *profession*; Adapt we our *Church-Discipline*, that it may ingage our *Ministry* to diligence more then interest, that people be so superintended, as to become neither *sottish* nor *libertines*, that there be a vigilant and *handy-an e* over sinne as well as *schisme*, the *Romish Empire* which covets darkenesse will be soone confounded, mauger the utmost endevour of hir instruments.

In the interim some gentlelasse to such adversaries as are now possesst in conscience, as it will argue confidence of our own cause, and brotherly longing for their fellowship, so may it insinuate and court them into a kindly approbation of our happiness in the liberty of Divine knowlidge; which knowledge will soone unvaile even to such as are ingenuous Priests the project of their imposed drudgery, To the lay-votarist, of confession and ignorance, which they cannot but resent with indignation, and improve to undeceive themselves, apprehending how their estates, strengths, and zeale are employed implicitye as *Drcmedaryes* to support the insolence, state and riot of their superior Clergy. *Religionis sua abusus, quastus sacrificum est in causa*, so *Postellus*: Nor can they be deterred by our present fractions, since both ours, and the variance which is in most of the reformed Churches is nothing dangerous because not doctrinall; Tis onely in discipline charg'd to be overgrovne or introduct for politick designes, or in *Ceremonies* which by some are thought indifferent, by others absolutely unlawfull, by none essentiall to salvation; These doubtlesse the difference being interest not divinity, and consisting in the garment not the body, time and ripe providence will temper to a reconcilement.

But if some Priests according to the proposition may not be admitted upon the grounds of charity, and confidence; let it be argued upon the grounds of humane reason.

The profession of a *Romanist* so necessitates him to the per-
E sonall

Lib. 1. de orb.
Concord. cap. 7.

sonall imployment of his confessor, that unlesse we suppose
 * *Nemo pre'umi-* him totally * heathenish and unchristian, we may assure our
 tur eſſe immorſeſelves that he commerses with his Priest; And well may the
 eterne. Ieſuits. rigour of our Law inforce Priests to privacy and diſguisement,
 but never to a totall abjuration; for absolutely to diſſert their
 party, were to infringe their vow of obedience, to renounce
 their orders, of which (ſome presume) they make conſcience,
 or they would not ſubjeſt themſelves to ſo much ſufferance:
 restraint rather quickens their invenſions to evade, then flattens
 their reſolutions to adventure, ſince the diſſiculty of the atti-
 on inſtiles it as to them, meritorious; Perhaps to that deboſt-
 neſſe which in ferraine parts among Priests is ſo notorious
 upon ſuch relaxation would here diſplay it ſelue in its pro-
 per colorefs, whereby the ſeduced people would be no longer
 coſtend by their gloſſe of ſanctity, and the looſeneſſe of our
 owneminity, not ſo much diſcourage us, as if unparaleld.

G. B. Contar.
 De Rep. Ven.

Now the ſage Venetians fadoming that dependance which
 the whole Clergy have upon the ſea of Rome, forbide all Priests
 their Councells with a Fora y Preti by the voyce of common
 Cryers, but Ieſuits they experience to be ſo ſly officious
 in State contrivements, that they baniſh that order their Do-
 minions upon paine of death; Nor is it memoride that any
 have violated that Law, for that neither conſcience nor vow
 obliges them to ſo desperate a ſervice ſince their Priſtly office
 as it relates to God may be diſpatcht by others; This ground
 onely is that which will diſburben us of Ieſuits, and those
 ſuperfluouſe ſwarmes of Priests which now cloy and peſter us:
 permit we upon good teſtimonie and ſecurity of quiet con-
 verſation ſome few ſaculars ſuch as are borne free-English
 to injoy their birth-righs; Let their number be ſo ſtraiſtned as
 they have no leaſure from their function to be tampering in
 the State, let them be injoynd a diſference in habit, whereby
 they may be diſtinguiſh, and avoyded, As conſcience would,
 not Egge on the recidue to attempt hither with ſuch perill (of
 unavoidable death if apprehended) where they are not neceſſary
 in their calling, ſo much miſchiefe might chance to be preven-
 ted which they now projeſt under the maſke of Gallantry and
 diſguisement.

Nor

Nor can such a prudentiall act be instil'd a toleration of Idolatry, since we charge that Religion with so many present disabilities, &c. as are elsewhere exprest, as also with a drift in time of * totall extirpation : Not to execute the utmost ^{* Viz. Clas. 2.} severity of punishment, is not an allowance to the crime ; Of two evills upon which we are necessarily inforc'd, tis wisdome to chuse the least ; as we rather suffer mischiefs, then an inconvenience ; Therefore prohibit we not masse in the houses of Embassadours, nor punish we usury though the ^{a 13. Eli, 8.} Statute votes it to be forbidden by the Law of God, a sin, and detestable ; ^b Multa conceduntur per obliquum, que non conceduntur de ^b Rep. 20. directo.

Thus I have expos'd my sence, vindicat ed I hope sufficient-
ly from favour to their cause, though perhaps not without
pitty and some tenderneſſe to misguided zeale, and persons ; All
which I submit as ingeniously to better reason as is expected
unto mine.

8. Clause.

That all persons that shall practice to absolve, perswade ^{Withdrawing} from allegiance or Religion &c. or withdraw any of the Subjects of the Kings Majesty, or
&c. from their naturall obedience to His Majesty, his heires
or successors, or to reconcile them to the Pope or Sea of
Rome, or to move them or any of them to promise obe-
dience to any pretended authority of the Sea of Rome,
or to any other Prince, state, or Potentate, ^{* Saying masse} or shall openly in open and
say or cause masse or any other idolatrous service to be known places.
said in open and notorious places, whereby any Protestant
may have liberty, and be permitted to enter, by the will
and free consent of such person so saying, or causing it to
be said, That then all such persons, their procurers,
counsellors, ayders, and maintainers, knowing and con-
senting to the same, shall be to all intents adjudged,
&c. ^{Ut ante.}

3 Iac. 4.

The former part of this clause is expresse in 3. Iac. 4. the latter may obviate a mischief which is too frequent, scandalous, and temptations, at the perill of such as have best opportunity to avoyd it.

9 Clause.

Delivery of the
armies of a Re-
cusing.

That if any Popish Recusant shall not before the day of and so from time to time voluntarily deliver up all his Armour, or Ammunition, &c. or shall knowingly keepe or detaine either to his owne use, or to the use of any other, any such Armour, Ammunition, &c. other then such quantity as he shall be allowed to retaine for the necessary defence of himselfe, his House, and family such Recusant being thereof convicted upon retri of two Justices, or other testimony, shall abjure the Realm, if he shall returne he shall be adjudg'd a Traytor &c

3 Iac. 4.

Formerly such concealements have beeene practis'd, that the Lawes injoyning Justices to search become fruitlesse, or if upon diligent inquiry Armes, Ammunition, &c. were discovered, the only penality was removall, and the offendour becomes instructed how more closely to conceale a new supply; But a clause to this fence, imposing the delivery and retainer upon the perill of the possessor, wherein if he proves faulty, he undergoes so deepe a censure, will doubtlesse be more effectuall to disarme them.

10. Clause.

To discharge the estate of a Recusant in- cumbrances by Statutes, &c. **T**hat it shall be lawfull for all Recusants seised of estates in Fee, or Tayle; to dispose of them by sale or otherwise according to the due ceremonies of Law, acquitted of all former forfeitures, and penalties incur'd by reason of any former statute, composition, or agreement meerly for Recusancy.

A Recusants Land is so incumbred and charged by severall Statutes in duties to the Crowne, that without some clause to this sence, few will adventure to purchase upon their Titles; And it seemes reasonable if we disable their issue to inherit, to inable them to sell for their best advantage; provided that if they transplant their families, their money be returned by way of exchange, and not transported.

11. Clause.

THAT all men whatsoever, that doe or shall inhabite in the Kingdome of England, or Dominion of Wales, being of the age of one and twenty yeeres, shall within one yeare next ensuing or within one yeare next after they shall attaine to the age of one and twenty, become of sound mind, out of prison, or r. turned into the Land, &c. take the Oath hereafter mentioned before the Minister and Church-wardens of every such Parish where they shall inhabite, openly in the Church after Evening Service in some Lords Day, which taking, together with the name of the party, the Minister and Church-Wardens shall register in some booke to be kept for the same purpose, and for such their entry shall have . And if any person shall neglect or not tender himselfe to take the same Oath in manner and forme aforesaid, the said Minister and Church-Wardens shall certysye the name of such person to the next generall sessions, and he shall incurre being thereof convicted, the dangers, penalties, and forfeitures ordained and provided by the Statute of provision and premunire, made in the sixteenth yeare of the raigne of King Richard the second, &c. I suppose the Oath to this effect.

An Oath of allegiance to the King, and fidelity to the Kingdom to be taken necessarily by all.

The Interest of England, &c.

38

3 Iac. 4.
An Oath of
allegiance to be
taken by all
persons, &c.

3 Iac. 4.

1. I, A. B. doe truly and sincerely acknowledge, testifye and declare in my conscience before God and the world, that our Soveraigne Lord King *Charles* is lawfull and rightfull King of this Realme, and of other His Majesties Dominions and Countries.

2. And I sweare from my heart, that notwithstanding any declaration, or sentence of Excommunication or deprivation made or granted, or to be made or granted by the Pope or his successors, or by any authority derived, or pretended to be derived from him or his See against the said King, his Heires or Successors, or any absolution of the said Subjectes from their obedience; I will beare faith and true allegiance to his Majesty, his Heires and Successors, and him and them will defend to the utmost of my power, against all conspiracies and attempts whatsoever which shall be made against his, or their persons, their Crowne and Dignity, by colour of any such Sentence and Declaration, or otherwise.

3. Iac. 4.

3. And I will make known unto His Majesty, his Heires and Successors, all treasons, and trayterous conspiracies which I shall know or heare of to be against him or any of them.

2. Eli. 1.

4. I doe also promise, and vow that to my power I shall assist and defend all jurisdictions, priviledges, preheminences and authorities, granted or belonging to His Majesty, His heires and successors, or united and annexed to the imperiall Crown of this Realme.

Protestation.

5. I shall also maintaine and defend as far as lawfully I may, the power and priviledges of Parliament, the lawfull rights and liberties of the Subject, and every person that takes this Oath in whatsoever he shall doe in the lawfull pursuance of the same.

Protestation:

6. And to my power, and as far as lawfully I may I will oppose, and by all good wayes and meanes indeavour to bring to condigne punishment all such as shal either by force, practice, counsels, plots, conspiracies, or otherwise, do any thing to the contrary of any thing in this present Oath contained.

3. Iac. 4.

7. And these things I doe plainly and sincerely acknowledge and sweare according to these expresse words by me spoken,

and

and according to the plaine sense and common understanding of the said words, without any equivocation, or mentall evasion, or secret reservation whatsoever; and I doe, and will renounce all pardons, dispensations, or absolutions whatsoever to the contrary.

8. And I make this recognition and Oath heartily, willingly, and truly, upon the true faith of a Christian. *So helpe me God.* lsc. 4.

He that deliberatly, *præcogitate*, shall refuse *such an Oath, ut videtur*, has designes of *Treason* to the *King, or State*; He that maliciously, *præcogitate*, shall infringe it, *implies he is no Christian*; As *Divinity* confounds the one, so *Jus gentium*, the *Law of Nations*, explodes the other.

Rerum progressus ostendunt multa que in initio non pavidentur. 6. Rep. 40.

The Drift.

May Glory be to God, in the liberty, purity, power of his worship; Honour to my King, in the might of his dominions; Prosperity to my Country, *England*, in the Unity of its Interest; And

May some moderate Overture bee here hinted as may contribute to stanch the gore of *Ireland*.

Faxit Demi.

FINIS.

Errata.

For reludion p. 15 l. 21 r. *reluctancy*; p. 16. in the margin for *Cricæus* r. *Lincæus* p. 23 l. 11. for towed, r. *towred*. p. 24 l. 1. r. that for *Forgery*. id. l. 34. for inaudita r. *inudite* p. 25 l. 4. for release r. *Rehearse*. p. id. l. 30. for *Δυλική*, r. *Δυτική*. p. 31 l. 20. for superfortation r. *superfetations*. ib. l. 34. inaudita. r. *ead inaudita*.

the time of the first publication of the
"Liberator" in 1831, the slaves in the
United States numbered 3,953,760. The
number of slaves in the United States
in 1860 was 3,950,760.

It is now estimated that the number of
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THE SECOND PART
OF THE
INTEREST
OF
ENGLAND.

CONSIDERED
As it relates to the Government of the
CHURCH.

In three Divisions:

wherein is demonstrated,

1. How Church-Government by the Hierarchy of Bishops is destructive to the Interest of this Kingdome.
2. How the Presbyteriall Discipline will conduce to the Interest thereof.
3. Of Tender Consciences, what sort may and ought to bee permitted, what not.

*The Contents of the severall Sections are in the
en,ing TABLE.*

Brut.ad Cic Fam. 11.

Omni timore deposito debemus libere Reipub. consulere.

LONDON

Printed by Richard Bishop for Lawrence Blaiklock, and are to be sold at his shop at the signe of the Mearnayd by the Middle Temple gate. 1645.

ДЕЯНИЯ СВЯТОГО ПАВЛА

СВЯТОГО ПАВЛА
АПОСТОЛА
СВЯТОГО ПАВЛА
СВЯТОГО ПАВЛА

СВЯТОГО ПАВЛА
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СВЯТОГО ПАВЛА
СВЯТОГО ПАВЛА



To the Reader.

SEverall are the Conditions into which the burry of these times hath cast the Authour; all which (and not without speciall instance) he ascribes to Divine providence: that *Apology* is *instar omnium*, and he intends no other. He is neither so self-witted as to justify all his owne, nor so unworthy as to debase the actions of others: Yet (to unprejudice what he writes) be please to know, that *every* of those Conditions he contriv'd fairly, openly, to advance with Peace, those *Truths* which he has *now* asserted, when he had only the freedom of his *Soul*; for that (be his body as it might) was still the same.

It is entitled, *The Interest of England, the second Part*, with relation to a former, long since *published, * 1642. wherein are some expedients to establish it by the extirpation of the Papacy, which a Jesuit has sharply gord'd at, as a fence that in time (if well pursued) would worry him: whats bitter in it, shall bee convinc'd by silence, *furor ipse dat veniam*; what is Reason, may perhaps meet the like in a Reply.

He hopes we work not here by principles of the Jesuite, yet (so it haps) that Discourse has bin here censur'd as dangerous, as one that being writ by a Member of the House, gave occasion and encouragement to others that write extravagantly, &c. Let that reverend Divine be please'd to know, that what is there hinted in

Solomons Choice
preach at the
publique Fast,
Sept. 25. 1644.
page 41.

behalf of Scripture Liberty, was in opposition to that Monopoly of knowledge which the then Clergy aym'd to ingrosse ; Obscurly there, with respect to the unpreparednesse of those times, which hee has here enlarged, and so, as he hopes will not disrelish, if an *implicite* fayth be not to to savor iuy ; so indeed while we decry the Prelates, we shall indulge their interests, which will soon decide that controversy, whether a Bishop and a Presbyter be the same.

Church-Government is a subject (as it relates unto the Law) not unapt for his Profession, and now not unseasonable, since the more sound ken, that *ab ovo ad malum*, it has had an influence to inflame this war, and may (if rightly understood) conduce to quench it. His scence thereof he has uttered *freely*, bold upon the innocence of his intentions ; but *briefly*, wanting accommodation to give it length, or lustre. It is the first of this kinde, not likely therefore to be the best ; Errors, doubtless, it has some, for he himself has many ; the best may mend, and he would the times were as apt as *He.*

Wm Constantine.

Middle Temple,
April 1675.



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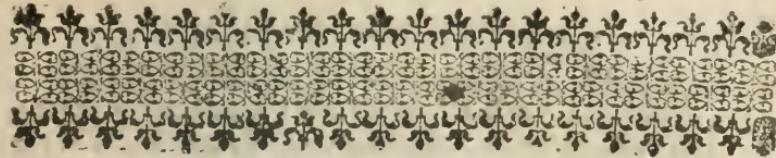
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THE



The Second Part
OF THE
Interest of England.

Considered as it relates to the Government
of the CHURCH.

The first Division.

SECT. I.

By what gradations the Hierarchy mounted to
its present greatness.

ESUS the chief ^aBishop of our soules, enjoynes ^a*Pet. 2. 25.*
his Apostles to go and teach all Nations, to preach
the Gospel unto ^bevery creature, beginnng at ^b*Mark. 16.15.*
^c*Hierusalem.* ^c*Luk. 24.17.* ^d*Act. 1. 13.*

^d There accordingly the Apostles first assembled; and ha-
ving received the Holy Ghost, dispersit themselves and their Di-
sciples into severall Cities as places of most civility and resort;
Peter and John were by ^eorder sent into *Samaria*, *Barnabas* in-^e*Act. 8. 14.*
^f*Antioch*; others to ^g*Iconium*, *Derbe*, *Lystra*, teaching ^f*Act. 11. 22.*
also in the Villages as they journied from ^h place to place. ^g*Act. 14. 21.*
Such as taught openly ⁱwere ⁱimprisoned, and ^kbeaten, and ^h*Act. 8. 4. 25.*
charged not to speak in the name of Jesus; which caused their ⁱ*Act. 5. 3.*
Assemblies to be in ^lprivate, in an upper roome from house ^k*Act. 5. 40.*
to house: Such only were of their Congregations, whose ^l*Act. 1. 13. &*
hearts like ^m*Lydias* the Lord opened, and submitted ⁿvolunta-^{2. 46. & 12. 12.}
rily: All which being of one heart and one soule ^o, went to-^m*Act. 16. 14.*
gether, had all things in common, sold their possessions, parting ⁿ*Act. 5. 4.*
of their goods to all men, as every man had need, so that no ^o*Act. 2. 44. &*
man lacked. During this time of persecution, Church-Discipline ^{5. 13. & 4. 32. 34.}
was

The Prelacy destructive to the

was exercise¹ by the assent of the whole number of Disciples there assembled; So the Apostles and ² Brethren out of 120 appointed two, whereof *Mathias* being by lot chosen in the place of *Iudas*, was *ουκαρατεριον* by common suffrage numbred among the twelve; so upon the advice to chuse Deacons, the saying pleased the ³ whole multitude, and they chose *Stephen*, &c.

¹ Acts 1.15, 16. ² Acts 1.1. ³ Acts 8.1. Now when Congregations began to be assembled in severall Cities, the Apostles (whose cheife residence was at ⁴ Hierusalem) sent brethren to visit and ⁵ confirme them; with power upon the encrease of members for better order sake to establish and ordaine ⁶ Elders in every Church, choise men set over to represent and rule the multitude, elected out of, and by ⁷ themselves.

⁴ Acts 15.24. Of speciall accidents, there was a constant account returned to the Apostles, from whom they took ⁵ commands; ⁶ so ⁷ Barnabas of Sauls conversion; ⁸ Peter of his proceeding with *Cornelius*, ⁹ Paul of his Ministry with the Gentiles: and those of ¹⁰ Antioch resort thither for satisfaction about ¹¹ the Circumcision; which question was decided by the Apostles, Elders, with the ¹² whole Church; where the ¹³ whole multitude had liberty to dispute their doubts, and ¹⁴ joyned in ¹⁵ sentence, which was ¹⁶ laid as a burthen, ¹⁷ established and deli- vered as a Decree to be kept in the severall Cities; and this Decree was at *Antioch* read before the multitude, who ¹⁸ rejoiced at the consolation, submitting to it without dispute.

¹⁰ Acts 1.15. ¹¹ Acts 1.16. ¹² Acts 1.17. ¹³ Acts 1.18. ¹⁴ Acts 1.19. ¹⁵ Acts 1.20. ¹⁶ Acts 1.21. ¹⁷ Acts 1.22. ¹⁸ Acts 1.23. ¹⁹ Acts 1.24. ²⁰ Acts 1.25. ²¹ Acts 1.26. ²² Acts 1.27. ²³ Acts 1.28. ²⁴ Acts 1.29. ²⁵ Acts 1.30. ²⁶ Acts 1.31. ²⁷ Acts 1.32. ²⁸ Acts 1.33. ²⁹ Acts 1.34. ³⁰ Acts 1.35. ³¹ Acts 1.36. ³² Acts 1.37. ³³ Acts 1.38. ³⁴ Acts 1.39. ³⁵ Acts 1.40. ³⁶ Acts 1.41. ³⁷ Acts 1.42. ³⁸ Acts 1.43. ³⁹ Acts 1.44. ⁴⁰ Acts 1.45. ⁴¹ Acts 1.46. ⁴² Acts 1.47. ⁴³ Acts 1.48. ⁴⁴ Acts 1.49. ⁴⁵ Acts 1.50. ⁴⁶ Acts 1.51. ⁴⁷ Acts 1.52. ⁴⁸ Acts 1.53. ⁴⁹ Acts 1.54. ⁵⁰ Acts 1.55. ⁵¹ Acts 1.56. ⁵² Acts 1.57. ⁵³ Acts 1.58. ⁵⁴ Acts 1.59. ⁵⁵ Acts 1.60. ⁵⁶ Acts 1.61. ⁵⁷ Acts 1.62. ⁵⁸ Acts 1.63. ⁵⁹ Acts 1.64. ⁶⁰ Acts 1.65. ⁶¹ Acts 1.66. ⁶² Acts 1.67. ⁶³ Acts 1.68. ⁶⁴ Acts 1.69. ⁶⁵ Acts 1.70. ⁶⁶ Acts 1.71. ⁶⁷ Acts 1.72. ⁶⁸ Acts 1.73. ⁶⁹ Acts 1.74. ⁷⁰ Acts 1.75. ⁷¹ Acts 1.76. ⁷² Acts 1.77. ⁷³ Acts 1.78. ⁷⁴ Acts 1.79. ⁷⁵ Acts 1.80. ⁷⁶ Acts 1.81. ⁷⁷ Acts 1.82. ⁷⁸ Acts 1.83. ⁷⁹ Acts 1.84. ⁸⁰ Acts 1.85. ⁸¹ 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and Clergy, and introduce a separate jurisdiction from the uncleane, (to they stile them) Laity.

With the Thing, the name of Presbytery¹ (primitively us'd) ^{1 1 Tim 4. 14.} is altered to a Consistory, whereof the president by long ⁷⁸ continuance in the Office, constant residence, and sloth of his associate Pastors, is forced upon necessities to execute that power of <sup>apostolice
fiu in impositione
maximum Pres-
byterii.</sup> Ordination and Jurisdiction (sometimes) solely ; which in time begers a pretence of right , and the distinct title of a Bishop, a terme formerly denominating both sorts of Elders , sometimes in English, ^m Overseers.

Now the *Pagi* or neighbour Villages were usually enlightened from the next City , where was the *Cathedra* of the Bishops, and a publike Nursery of Ministers to stock the Country, who were sent abroad to settle Colonies of Believers ; and such Colonies acknowledged that City whence they had their first light, their *Mother Church*, and consulted with it for direction.

ⁿ The Bishop and his assistants primitively condisend to instruct, *adficandi studio, ex intuitu charitatis*, out of a holy zeale to propagate the truth, and true Christian charity , but frequent addresses, advantage of learning and vulgar Simplicity , swell the Clergy with ambition to erect a pompous dignity in their own tribe; and then they substitute all those Hamblets which were adjacent and enlightened , to be a Diocese; which though appropriate to one, is in the eye and hopes of all, who in the *interim* partake a share of inferiour dignity , and renew; One is mounted to be his Chancellor, as the ^o *os Episcopi*, ^o Dean and another his Arch-Deacon , as the *oculus*, others Prebends, as ^o *Chap. de Nor-
wich* ^{3. Rep.} ^m *Quum vero
lux Evangelii,
&c Mag. Cent:
11. c. 7.*

Shortly that City which was eminent, gloriouſ, and powerfull, by ſecular indulgence and uninterrupted ſorting of the Clergie, denominates an Arch-Bishop, who by faveur of the Prince acquires to himſelf a ſuperintendence, over all ^{*} Bishops in the ſame Province : This Dignity begers an emulation and ſtriffe among the Prelates ; To attone which, at the ^p *Nicer* Councell, jurisdiction over all inferior Orders is diſtributed between four Patriarchs , *Antioch, Alexandria, Hierusalem, Rome* : To which laſt, being the Emperiall City , ſeat of the ^p *An. Sil. Epi.* ^{30. A.D. 325.}

Prince, and most flourishing, was assigned priority of place, not power.

But *Mauricius* the Emperour being slaine by his servant *Phocas*, the Murtherer attaines the Diademe by the ayd of *Boniface* the Roman Bishop, and requites the proud Priest his Confederate with the title Universall, that *scelustum nomen* as *Gregory the Great* was pleased to stile it; and enforces by the sword all subordinate degrees to yeld to him obedience, with the distinct title of *Papa*, publike Father.

SECT. II.

The strong influence of the Hierarchy over the power of Princes..

BY this climax or degrees, did *Rome* in length and course of *Subtilty* and time, creep up to be the Head or Pinnacle of that lofty Piramis the *Hierarchy*, which like a spacious chaine hanging for its dependance upon the Pope is thrown over all Dominions of Christian Princes, and (by its links the Priests, Bishops, Primates, settled in every Province, Diocese, Parish, bearing each to other respectively Canonical obedience, and all unto the Pope) has been of power not only to instate a monstrous se-
Emp. H. 3. H. c. Fred. Borb. &c. Petra dedit Pe. Avent. &c. Onu. K. H. 2. H. 3. Ed. 2. Rich. I. &c.
The Archbisch. is storied undi-
tinely to argue ut quis cunctos suorum eminenti-
tatem et re-
frennitatem om-
nibus prestat pa-
tientia et re-
jicit. P. Vir. 259. lib. 15. vid. 21st. Parf. is lib. p. 197.
cular dominion in the Clergy, but to fetter and imbroyle such dema *Rodulpho*, Civill States or Princes as dar'd to pry into their encroach-
ments and dispute them: The Emperiall Histories are throng'd with presidents of some who kiss'd the Popes foot; one layes Head and Crown to bee his foot-stoole, another with his Em-
presse and their Sonne, waits bare the Popes leisure at his gates, &c. nor are ours barren: I shall instance that of King *John*, who having engaged the Clergy (a usuall practise of Usur-
pers) was by their industry and lewd comments upon the Text, inthron'd in the right of his Nephew *Arthur*.

Upon the decease of the Arch-Bishop the *Convent of Canterbury*, pretend priviledges to elect, and chusing *Reginald* their Superior, dispatch him privately to *Rome* for his Pale: Fame whispers this to the King, whose spirit stonaking such a sleight, nominates

nomimates a Favorite of his owne to that Sea, and the Monks are over-awed to install him. The King sends his Procurator to *Rome* for a confirmation; a day peremptory is appointed to heare both, but both disagreeing, his *Holinesse* in *Cathedra* is pleased to adjudge both elections voyd, and by his almighty power consecrates a Minion of his own, enjoyning all persons by virtue of holy obedience to submit: The Monks dare not disobey, but the testy King expells them, their *Covent*, seizes their goods, confiscates their movables: The Pope as passionate, as he peremptory, interdicts the Kingdome, Excommunicates the King, dissolves the Oath of Allegiance, devolves the Crown to the King of *France*, to whose assistance he summons all Christian Princes, with proffer of as plenary an indulgence as if they undertook the holy warre; This sentence is transferd to both Provinces, by them dispersit to the respective Bishops, and they to the severall Parishes of their Diocese, where the Church-Priest vowed to observe the implicate will of his Superior, enforces it by way of *Preachment* and *Confession*, as a point of conscience upon his ignorant people, so as they rise as one man under the Churches banner; and the King is necessitated to submit, and not only to re-install the Popes elect, but, to the eternall infamy of the English, to resigne his Crown, Scepter, Sword, Ring, those *insignia regalitatis* to the Pope; Of whom he sweares to hold his Realmes, and refarmes them at the annuall tribute of a 100) markes; The which Charter is yet notorious in the *Vatican*.

Mat. Paris *ibid.*

An Reg. 16.

Dani. Hollinsb.

ibid. Po'd Vt.

C E C T. III.

*The Hierarchy unlinked from the Pope in England, and
annext unto the Crowne.*

DIvers of our bouldest Princes have attempted to shake of this fetter, that so cloid their Prerogative, but were either diverted or subverted by their Clergy in the enterprise, till that stout Prince *Hen. 8.* stomaking to be so hampered by a Priest in the case of his divorce, **broke** violently through the *links*;

*Ed. 2. Rich. 2 H. 1.**5. c. Archibish.**chichestr. & id.**Halls Chr. Hollin. .**ibid.*

Vid. Sat. 26.
H. S. 1.

links of this chain, and annexes it to his Crown, and himselfe, his heires, and successors, is *de facto* invested by a Statute with the title of Supreme Head of the Church of *England*, with all honours, priviledges, preheminencies, jurisdictions, profits, &c. to the said dignity appertaining; Lo thus became the King by act of Parliament *Pope* in his own Dominions.

Though that Parliament dealt sagely thus to onward the Kingdome of a forraign servitude, yet they either wanted forecast or ability to prevent emergent mischieves from the inundation of prerogative, or perhaps sharing in the Ecclesiastical endowments, they projected no farther then the present, leaving a thorough Reformation to a iesse engaged or more seasonable undertaking: For (while the Clergy had dependance upon a forraigner of their own tribe, and enjoyed monstros; privi-

* *Vid. Artic. Cleric. 9. Ed. case** of interest as crime) as it concernd them, so had they
2. *Et Artic. Cler.* power to bay up Prerogative in its proper channell, left swelling
3. *Iac. in Sir. Fd.* to much over the publike liberty, it might bee of strength
Cook. Mag. Char. as it was of will to overflow them, and expostulate their Usur-
*F. t. Can. Boni-
fac. Archebis. pations.*

caut. in. Rot.
Parl. 51. H. 3.

*Rerum progressus
ostendunt metas,
qua in intentione
providuntur.*

1. Iac. Reg.

But now the whole Clergy depending *solely* upon the Court, without the least appeal to any forraign power, as well for conferring of all Church-dignities, disposall of Revenews, Bishops, Deanes, Prebends, &c. as determining of Rights, became so much *Vassalls*, as they were greedy of revenge, or covetous of eminence and estate: And as man is naturally ambitious, so principally are such as aspire from inferiour qualities, who that they may boldly swell and usurp, are easily inclind to contrive such advantages, as they are accommodated with to the best use of such who are only found of power to gratifie them in their designs: Lo thus, that Clergy-power which was the ballance of Prerogative, is added to the wait thereof: whereby the publike liberty is exposed naked to be surprised by the Court if it should attempt; nor could it long (as shall be evidenced) without jealousie prote^tt it self against both powers so united.

The first Prince (in whose raigne the advantage of this additament was truly apprehended) was King *James*, who having been tutored among Scottish Presbyter^s not ca-
pable

pable of *Lordly* title, or more preferment then *one Benefice*, and therefore carelesse to insinuate, flatter or connive) soone grew sensible of a difference between the regulating boldnesse of those Presbyters, and the fawning, glozing disposition of our Prelacy ; and as hee was abundantly wise, so hee wanted not judgment to apprehend his *supposed* interest in the same, which in time becomes thus agitated.

S E C T . IV.

The first clashing of the Prelacy and Ministers, and the successe thereof.

Even from the first Reformation there had bin a conscientious sort of Ministry that layd continuall claym, or rather exlaymd against the Hierarchy as a *Pandora è cuius poxide* as a monster in the Church ; As new Discoveries apperead out of the fog of Popery, so the noyce grew louder and with such importunity during the reign of Queen *Elizabeth*, that the *Prelates* had toyl enough to preserve themselves a being, and not re-swell to their present hugeness ; the Queen not daring by reason of the common Enemy, or loth to discountenance that Ministry by an influence of whose zeale and practises she was established, and yet not willing to part with that Dignity of which she only had the disposall, kept both in a reasonable temper ; and preserv'd the Bishops Votes for her use in Parliament, which was oft petitioned against (for as was wittily observ'd, *They must be first gagg'd before they could be rifled* ;) yet to a-void scandal, she admits them not to the Councell till her lat-ter end, and so pares their nayles that they could not scratch.

Now no sooner was King *James* enthron'd, but the Ministers hopefull of full conformity to his native Discipline, petition for a Conference, which is granted at *Hampton Court*, where after some cursory disputes, sentence goes with the Prelates, and they are authorised to make Canons for vindication of their own Dignity : Proclamations are issued for Conformity, and Presbyterians totally dicountenanced ; such of them as were more

*Vid Rot. Parl in
E i^r. Spursem.*

*Confer. at Hamp-
ton Court. 1603.*

*Canon & constit.
Edit. Lond. 1603.*

The Prelacy destructive to the

more learned, are stoopt by warm promotions to their lust, where gorging on those delicacies of *Idlenesse, Ease, and Pomp*, they are soon wrought into a condition willing to be deceived, and are not unready to diffide their sound judgements formerly asserted; such as continued peremptory, were suspended, degraded, deprived; such as enveyd weakly, trivially, with more zeal then discretion, were (with not a little subtily) let alone, to be a foyl, and so a scandal to their own work. The Prelaticall are dignified with temporall jurisdictions, made Iustices, Officers of State, of the Privy Councell; by whose countenance dead Sutes for Tythes are enlivened, obsolete authorities pretended to by the Spirituall Court, which when the Common Law obstructed, by issuing Prohibitions, enjoying recidence, strict expositons upon the Statute of *Pluralities*, and the Layty in generall exploded for negligence, pride, luxury, as in them most monstrous, there arose a quarrell; to decide which the ordinary Courts of Justice are wav'd as partiall, and they apply to the Councell Board, where the question notwithstanding the unanimous opinion of all the Judges, is not over-ru'l'd to the disadvantage of the Bishops.

21. H. 8. 13.
Digbie's case, 4.
Rep. Drury's case,
ibid. Holland.
ibid.
Vid. Sir Ed. Coke,
Mag. Char. in
Artic. Cler. 3.
pag 601.

Lo here that grand Controversy revives, between Ecclesiastickall and Temporall jurisdiction, which had bin by *Henry 8* smotherd among the rubble, and till this layn mute; each labours to engage a party, and ever since each has had an influence or underhand working to subvert the other; The Clergy doubt the sense of a Parliament managed by lay-hands, to whom the wondrous zeal, patience, constancy of the Ministers was then as plausible, as the insulting arrogance of the Prelates odious; they soon found they won few by the spirit of their Cause, and that their faction was supported only by such as were engaged in point of interest, and revenew; *meeknesse* and *humility* engage the affections unto pity, and hautinesse begets more feare then love. High time it was to cast about for a more firm support then the people, lest their own sloth and the unceasant aertiveness of the Precise, not only wrought them out of jurisdiction, but of being: To the *Court* they addresse; to gratify which and by engagement therof to secure their own greatnessse, they contrive their utmost diligence how to erect therein

an Arbitrary power above all Law, not disputable, not controulable no, not by a Court of Parliament; wherein they concerte with the common interest of the Romanist, who doubtlesse as these (though not with any design of reall service to the Court, but of ease and advantage to themselves) are not unready to contribute to the establishment of such an absolute power, under the lieu whereof they may lie secure against the stormes of Law, scarce tollerable, were they driven to an execution; This we may presume, if we esteeme them men, and so naturally desirous of a good condition, or Christians, and so zealous to propagate that, which they esteem truth.

But neither the slight of the Jesuite in sowing the seeds of this grand design, nor the subtily of Statists in watering, nor the dexterity of Parasites in reaping, could ever ripen it to a full maturity, were not the plow drawn on by tho'c Heifers, our own Clergy; Those who were confidit in for the direction of the conscience, leading men for fame of learning, credit of Religion, eminent sticklers against the Romanists in point of controversies; These having prostituted the Pulpit, and their endevours to work on closely this design, could be only of power to doe mischief; yea, by so much the more, as they were expected to doe good, and *so to be. Tantum religio potuit suadere malorum.* *Lucr. lib. 1.*

SECT. V.

How the Hierarchy was and is accommodated to incroach upon the Publike Liberty.

First, as the Courts had (in consequence) adjudgd it² *Law to be a slave*, so the Clergy project to preach it *Gospel* to continue so: To which end by monstrous inferences upon the Text, a divine prerogative is new-coynd; and by a falacy *bab eo quod est secundum quid, ad id quod est simpliciter*, Those Scriptures which ascribe power to a King, were it by inspiration or peculiar application to those of *Israel, Assyria, Rome, &c.* are wrested to intend the King of England, as if the title bounded the

¹ Bates case in the case of impost exchequer, M Hanbury's case in Ship-money, *ibid.* In the Case of Sopeboiling, *Camer. Sellat &c.*

² Aristot. *E-*

authority, and not the municipall Law of every State, or that every State that had no King were an undivine Government; That all Lawes were but acts of *Grace* revokable at the Kings will; which will and Gods Ordinance had the same Latitude; That in all commands his *will* must be obeyed for ~~con~~,

* Rom. 13.1. Extra territori. science as the *highest* power, as if any that command a *extra terr-
um* *jus dicenti ritorum*, beyond their legall authority were in *that* a higher non *paretur im-
pune*. 11. Rep. 77. power to be obeyed. That all expostulation, or resistance of instruments is damnable; So busily they plyd their own interests in doctrines of this nature, that Majesty it selfe has sometimes, not without opprobry checkt at their flattery, and falsehood: but these Texts as ^b others by the Devil falsely biaſ'd, ^a Mat. 4.6. Vipernia eſt ex. positiō que cor- runpit textum. ^c God and the King Edit. 1607.

1. Eli. 1. 2. Then they require their Subordinate Cleſgy to enforce by way of doctrine *those* positions upon the consciences of their Parishioners: None can be recommended to a Bishoprick but he that is a profell'd tickler, and well studyed in the art of ſifting of a Diocelſe, and canvafing *Non Conformists*, ſuch as ſcrapled at their unauthorised Cations, or were ſquemish to adde or alter the genuine ſence of the exprefſe Text: Such hotly-zealous-ones as dared to envey openly are riſh'd upon by the High-Commission, a Court new furbished, and diverted from its firſt institution to conſorme Recuſancy, as a Religion deſtructive to the then State; where, by a monſtrous power (altogether ungopſellary if wee reſpect the *meek* doſtrines of our Savicur) from ſome they rend their eares, others noſes they ſlit, ſome ſtigmatizd, others gagd, all worried; the reſt that were affrighted, are in charity vouchſafed an habitation in the *New-World* among Savages; whither (either weary of punishing by reaſon of the multitude, or ashamed of their own cruelty) they had deſigned by degrees to force all that were not totally concurring; * So *Paul* being exceedingly mad persecuted the Disciples even unto ſtrange Cities. Now be-cause ſome more soberly conſcientious, opened deligently the practicall wayes of God, which without verball bitternesse was enough to unviale the mystery, they are ſuspected for *Shew-
Conformists*, and racks for the ſoule are provided to undiſgu-
them;

Vid. Regiſt.
Cart. Ebor. &c.
Spar. fm.

New-England.

* Act. 26.11.

them ; new Ceremonies are enjoyned ; Popish adorations , the book of *Sports* , and now at last that undoubtedt pill the *Oath* for Episcopacy ; he that evaded or perhaps had flight or faculty to swallow the first must straine here ; he that strained not here was countenanced , as presum'd willing to swallow all, as a person though perhaps not throughly for, yet not *ex professo* contrary to their design.

3. Having thus driven the good Sheapheards from the Pastorall charge of their own flocks , and placed such hirelings as were loose in soule , as the other strict ; It is their next diligence to prepare the Sheep, to adapt people to receive without enquiry, doctirines for authentick upon the credit of their Priest ; To this purpose, first they indulge the vulgar in all wayes of licentiousnesse ; Sports , Ales, May-games , Beare-baytings , yea and those upon the *Lords-day* ; As *Jeroboam* they pretend ease ; *it is to much for you to goe up to Hierusalem* : This to incense the people against the severe discipline of the Puritans, or to rock them so in a carnall way of liberty , as not to awake and check at the designe of thralldome , as better favouring Leeks and Onyons with sloth and security , then the desart way to the Land of *Canaan* ; then to wean men from scrutiny into Scripture, they Preach ignorance to be the mother of Devotion on the super-excellency of submision to the *Priest*, from whose lips we are to suck knowledge ; Bibles with Comments are exploded, Lectures silenced ; to goe to a Sermon at the next Church was hainous as a Conventicle , though none were at their own, or perhaps worse then none ; one houre and just so much must bee gallopt over in a forenoonne homily by their sworne Chaplaine, who in the afternoone woulde haue kny over a few formall Collects , and then recreate his dull Parish about a May-Pole.

Pray too, men might, and that often, but not a word beyond *vid. can. & confit. Edic.* the *set forme* , no not before a Sermon, which that it might be the *lesse* , must the Common-Prayer bee read at large : 1603. Oh, that most divine forme of Common-Prayer ! Which I cannot but acknowledge has expressions pathetricall enough, and except some redundancies may give a hint to good and ravishing conceptions : but to bee oblieged to that *only* , being of

Acts 2.4. 1ce^l.2. humane compouſe (when we have persons qualified with ef-
 28. 48.2.17. 1⁴ ficiouſe gifts of prayer, that ſpirit of utterance fore-prophesi-
 44.3. C6.10.2. ed, to be poured on all flesh) were to erect an Idoll to our own
 25. fancies, mere will worship: which being chaunted over daily
 by every drunken Priest, woman or child, becomes direct *opus*
operatum, a work of forme, lip-labour, and not in conse-
 quence to be diſtinguished from that Maffe which is ſung for
 three-pence: Monſtrous project? to ſtint Gods Spirit in the
 exerciſe of gifts; to barre man from approaches to his Maker
 which he out of his Almightyneſſe can hear, be it but a ſigh or
 1 Sam. 1.10. groan, if as *Hannahs* it be cordiall.

Yet are wee ſhort of the true Reason? which was not ſo
 much to enhance the divinity of that book, as to diſable men
 in the exerciſe of conceived Prayer, the zeale, heat, cordiall ve-
 hemency whereof as it gives enlargement, quickning, growth
 unto the Spirit, ſo does it fix, engage the drouſie Auditory
 to attention and concurrence; whereby it becomes not ſo
 much the labour of the tongue as of the *heart* elevated with
 the Ministers; and that touched, enflamed, begets a ſence,
 that true Religion is more then forme, that Godlineſſe is a
 greater mystery then to goe to Church, or to be cal'd Christian;
 from which quickning will arife a growth, a more zealous
 * *Actus Ephes* 5. ſcrutiny for knowledge in the wayes of God, in precise walking;
 15. ^{15.} *Actus 17.11.* a ſearch of Scripture, like thofe more noble of *Berea*, whether
 the thing be ſo: By the cleare light whereof men would ſoon
 bee reſtored to their common ſence, and the Clergy become
 no further copies then they agreed with the Originall.

Yet for that, nature inſtructs all men that there is a God,
 and warps the ſoule to a falſe diety, if it bee not ſetled in the
 right (for I ſuppoſe there were never any ſuch people as mere
 Atheiſts) therefore a politick logicall Religion was fancyed, to
 ammuſe and poſſeſſe the vulgar with a forme of worship; to
 which end like the old Pagans they ſumptuously adorn the
 Churches, rich Copes, Holy Veftments, exquifit Images, ra-
 viſhing Muſick, the *Sanctum Sanctorum* is bedreſled with
 ſuch wondrouſ ornaments, and applied to with ſo exact Ce-
 remony, as if God were corporally and only preſent upon the
 Altar, and had conſin'd his Almightyneſſe and all his attributes

to a *Chalice* to be communicated by their Priest at will, whose sanctity is permitted to tread the holy ground within the Railes, while the contemned Laity gafe without, and adore ; Altar, Priest, Sacrifice, in emulation of the pompe of *Aaron*, as if we were still under the *Vaile* ; which *secundum quid* was true, for it was to abuse and besot the blind Parishioner to believe that there was some high mystery in the mere forme of that stately worship, in the solemnity, of that sensuall service, upon which ravishments, he might contentedly employ his outward sence, and their acquiesce and rest for his salvation, without trouble of more scrutiny into the wayes of *heaven*, and so of them.

S E C T. V I.

The first consideration, why expedient to extirpate Prelacy.

THIS premi'd, *ita videtur*, it seemes to me a matter highly conducing to the prosperity of this Kingdome, to extirpate by a Statute that Hirarchicall government by Prelates, and to establish another Discipline more suitable to the Reformation and the true interest of this State, which may bee more evidently demonstrated, if it bee considered in its severall Relations.

First consider it, as it relates to the publick liberty of the Nation ; The English are without doubt a ^a free people not oblig'd but by their own act explicite, or repreäsentative, in point of property ^b *quod nostrum est sine nobis (facto vel defectu) à vel non potest.* ; Such Lawes as are in force are presumed to be by consent of all, and bind eequally both King and people till *codem modo quo constituentur, dissolvantur*, the same authority revokes that did enact them ; and indeed the frame of this Government is of so rare and fine composition, that the clashing of it in disorder would endanger a confusione unto all, as *reclamant has* can be presideted in any other State ; Nay, it is grounded upon such deep principles, that as the subiect cannot without with-

^a *Bract. lib. 1. Glanv. b. 1. Fries. de legibus Angl.*

Rex ad tutelam leg's corporum & boxorum est ecclesie, &c.

Et ut non potest caput, &c. nec

Rex qui caput corporis politici est mutare potest le, & corporis il-

lius nec e judeca. populi substan-

tiis aut invitis. ^{cap. 3 & 5. cap. 9.}

The Prelacy destructive to the

without huge change in fundamentals entrench upon the Prince, so cannot the Prince without infinite danger and much sufferance to himselfe encroach upon the people, nay it may be averred *not possible* without the assistance of the Hierarchy, as it now stands since the Reformation, totally depending upon the Crown; *Ab esse ad posse*, is sound Logick; what has been, may be; and security against that, cannot bee had, unless we are satisfied, that no Prince will covet more then Right, or that the Clergy will be all Saints; men so upright, as not possible to be biasf'd, for feare, favour, honour, reuenew, or revenge; and that *all*: for if Lordlinesse, sloth, luxury, pomp, can lure but *one* haggard into *one* diocese, he is sufficient by his sole power of ordination to swarm drones, Court-Proselytes enough to stock a whole Kingdom; But of this seemes the least doubt, since such Ministers as make a conscience of this truth, explode this dignity as a Monster; others that were ^Prelaticall, bee it either weaknesse, or malice, or obstinacy, yet justifie their old positions so fatall to the *very* essence and being of all limited qualified government, that it may be thought prudence to silence their persons, much more that *function* which so accommodates them to disperse such unsound dangerous positions among the people; high policy therefore it is to remove this rock of offence to *any* which is so opportune to be occasion of confusion unto *all*, *Abundans cautela non nocet.*

SECT. VII.

The second consideration, why expedient to extirpate Prelacy.

Secondly, consider it as it relates to the Reformation of manners, *one* genuine office of Church Discipline: This seemes to bee calculated for the Meridian of the Church of *Rome*, whose interest it was to muffle people in a unity of ignorance, which it has a rare faculty to effect by assistance of *Auricular confession*, and the *singlenessse* of Priests;

By

² *Casus fortuitus non est sperandum &c. 4 Reg. 28.*

By the first, they ferrited into the inmost thought, by the other they had freedome from wife or child, and became *solely* attendant to the commands of their Superiour, in which they were so officious as they were an inquisition to the Parish, thereby to prevent inquiries of the Laity into the light of Scripture, lest discovering the *slavery* of their ignorance, they should mutiny: But now (the Reformation setting free the trade of knowledge, and depriving the Hierarchy of those two terriers, and now also the ^a Oath *ex officio*) that Discipline is to loose, disjoyned, unsufficient to obstruct and blite the spring of Popery, to reform Heresies, Blasphemies, &c. much lesse those sinnes ^a Stat. 16. Charr. quotidianæ incursionis, oathes, drunkennesse, lying luxury, ^b bibit iniquitatem quasi aquam, which being emergent every houre, every where, every way, are impossible to be restrained by the Bishops Courts which sit not often, and then at a great distance, whither the charge in travaile will out porportion the offence; Every slight extravagancy for which a soule may, ought to be admonished, perhaps merits not to bee press'd on to so great a sufferance as the charge of a Promoter; by whose griping a frozen soule is more embittered and crusted to revile, then thawed to reforme: Indeed that so scandalous a sinne of *incontinency* has been a Benefactor to the Spirituall Court, having endowed it with an obscene *title*, and polluted it with lewd discourse; but the offender is supposd more oft to commute his Pennance then his sin, since by that triviall sufferance of his purse hee is rather chaulkt out an easie way to recommit it, then be penitent; yet is the mighty waspe more awfull then to be at all hampered in this Spiders Web, so easily to bee evaded, affrighted, concealed from, or broke thorow; that Discipline which is *adequate* (*propriums quarto modo*) to reform sin must be executed not *lucr*gratia* but *prompt*to animo***, without feare or hopes, the reward must not be profit but the conscience of the act.

For that small measure of restraint in sinne, &c since the Reformation, we are oblieged not to the Spirituall Court, but to those Statutes for Uniformity, against perjury, incontinency, usury, simony, idolatry, abuse of the Preacher, traducing the Sacrament, swearing, drinking, neglect of the Lords day, &c. ¹ Eliz. 1. 27. Eliz. 2. 1. Eliz. 2. 35. Eliz. 1. 5. El. 9. 45. El. 9. 29. El. 5. 13. Eliz. 8. 39. Eliz. 18. which

21. Iac. 20. 3. which our Ancestors (sensible of the insufficiency of our
 1a. 21. 1 Iac. 3. Church Discipline) authoris'd Judges and Justices of Peace to
 4 Iac. 5. 21. 1 Iac. execute; though those also were expedients altogether un-
 7. 1 Iac. 9. proportionable to a *spirituall* work; For Sate-Laws can range
 3 Cha. 3. 1 Cha. the outward man only to conformity, and make the party lese
 1. 1 Cha. 4. . scandalous, though the *heart* bee still malignant, as the body le-
 3 Cha. 1. prous, though the attire be gay: The *heart* like a knowing Pylot
 steeres the whole man, and must be reduced by admonitions,
 doctrines, Scriptures, the proper work of Church-Discipline. To
 effect which, this of the Hierarchy is altogether incongruous; for
 (omitting those Annuall Visitations and Church-Warden
 presentments, to beget *perjury* and *tenne groats*) since the Re-
 formation, it lies idle like the vast hulk of a *ship* drawn ashore,
 which consumes much in trimming and garnish, but is alto-
 gether uselesse, unlesse it be lancht again into its old element of *ig-
 norance* when if it be refurnishd with the sailes of *Auricular con-
 fession*, *Secular authority*, and a *single Clergy*, it will swim with
 much gallantry and speed into an Ocean of *Superstition*, and
 reduce this Kingdom into a unity of *blind devotion*, with wind
 in poope.

S E C T. VIII.

*The third consideration, how expedient it is to extir-
 pate Prelacy.*

Thirdly, consider it as it relates to the true interest of this
 Kingdom which is a * unity in the true Reformed Prote-
 stant Religion; to cherish, countenance, and supply the Re-
 formed Party, with as much zeale, vigilance and supply as Spaine
 did the Papacy; that so all those of the Reformed Church dispers'd
 through all the parts of Christendom may apply and repose in
 us as the *Head of that party*, being most opportune for strength
 and Scituation; which they now have no encouragement to
 do, since we seem, doubtfull, but *half-reformed*, by reason of our
 discipline, which in their sence is *Antichristian*; It solaced a Ro-
 mish Prelate when he saw the Hierarchy continued, that since

* See first part
 of In erest of
 Engl pag. 2.
 3, &c.

we tasted of their broath, it would not be long ere we eat of their beefe; and a subtle Je uite prescribes that to raunge the Puritans of *Contzen Pol.* *England* into order, the best expedient is to extort from them an *l.b.2. cap.18.* approbation of *Episcopacy*, as a function adapted to deboust them with luxury, pomp, sloth, extinguishers of that zeale, which without other flight, then evidence of the *word* is sufficient to propagate the *Gospel*: quench but that *zeale*, and wee shall slide into a kinde of *Politick Religion*, and so to *Papery*.

Of this there needs no other argument, then the *present diligence* and importunity of the *Popish*: even thoise barbarous *Irish* covenant to maintaine *Episcopacy* with the power and privileges of Prelates, &c. they well know either it is so *loose* *Vid. Irish co.* a *Government*, that they may well evade, or so *ill managed*, *verant.* that there may be dispensations, or that it is a *task* that leads to them, and that Law enforces nature, when it stumbles her in the *way*; Tis so farre preparatory, that one Statute reduced us to the *Church of Rome*, and one Statute ousted it againe; Repeale that *one* Statute, and by reaion of our *Discipline* (every way accommodated for conformity) tis resettled without the least disturbance; ambitious nature soon adapting the present *Bishops* to concurrence in point of interest (for by the almighty-*tinesle* of Papall power they can only secure themselves against the *Laity*) as it did when *Queen Mary* re-established it: At which action few *Bishops* forsook their *Diocesse*, and *una voce* they dissented in the *House of Peeres* at the alteration by *Queen Elizabeth*, *Præstat cantela quam medela.* *Rot. Parl. 1 M:* *Rot. Parl. 1 El.*

Now if their *Hierarchy* shall be totally discomposd, their renewer dispersd, and more equally distributed, their *Titles* nullified, not a *Relick* left to build up any hopes of a *Restauration*, as it may acquir us of infinite dark contrivements daily brooding to resettle or connive at *Papery* (as then become scarce possible, however infinitely troublsome;) so would it beget confidence in all *Reformed Churches* to adhere and abide by us as the *Grand Pillar* of that cause, without jalousies of relapse or lukewarmnesse; by whole trutly correspondence this Nation would enjoy a glorious influence in all the *States of Christendome*, *See postea.* *Vid. Divis. 2.* *S. R. ult.*

SECT. IX.

The fourth Consideration.

Fourthly, consider it as it relates to the present State of our affaires ; In the processe whereof, the common interest of King and people is like to be entombd.

The difference though it reflect strongly upon the point of Popery, yet seemes not that *in directa linea*; This, both seeme not unwilling to extirpate ; And indeed since by the Lawes in force, it is a Felony to receive a Priest ; since every ^b Reculant must pay 20l. a month, or all his goods and two parts of his Land and Leases : ^c he must not goe above five miles from his house, ^d nor come to London without licence, and that for speciall cause, nor neere the Court ; ^e he is disabled of all offices, trusts, excommunicate, no Guardian nor Executor, nor can present to an advowson, nor retaine a servant Reculant under paine of 10l. a month, ought to be educated under a Protestant : if he be bred beyond Sea, he shall take no benefit by any gift, conveyance, dissent, devise or otherwise, but it shall come to the next of kin that is no Recusant, unlesse he shall conforme at eighteen yeares of age, &c. He that marries a wife that is a Recusant, must pay 10l. a month or she must be imprisoned without baile, &c. Since he that refuseth the Oath of Allegiance (wherein something of Religion is involvd) incurs a *premunire* (that is s. shall be put out of the Kings Protection, his lands, tenements, goods and chattells. Rep. 11. fol. 63. shall be forfeited, and his person imprisoned, &c.) An extirpation. Co. Lust. 133. a. on must in time ensue either of persons or opinions without Co. Pla. fol. 434 any other new provision. then that which is already legall, yea Raft. Pla. fol. 221. 446. *legis anima*, due execution.

Both the Covenant it selfe and those two *Declarations*, Decla. 30. Ian. (Scotish as well as English) transmitted to the King at Oxford, (if throughly and maturely sifted) will eviderce that the heart and marrow of this difference consisls in the point of Prelacy ; which, the clashing of these times has enforced so farre to unmaskt it selfe in acts, words, and writings, that it is resented by

by a grand fence in both Kingdomes to be that *Pandora*, out of whose box has issued all our evils, and therefore with as much caution to bee extirpated, as the purity of the *Gospel*, or the common *liberty* to be preservd: Such influence it is supposd to have upon the Civill Government, that not as a *new Law*, but as a security for *all the old*, is this demanded; and upon *this* and some requisits for the safety of themselves and it, they have Covenanted to insist; so that without a condiscnt to this we have cause to doubt, all negotiations upon a *Treaty*, will be fugatory, and fruitlesse, unlesse we can suppose that all those *Covenanters* will submit themselves to that, which they adjudge *perjury*; yet neither are they few, despicable, nor without power; for this Cause are the *chief* pieces of the Kingdom fortified, and declar'd; The bulk of the English *Navy* riggd forth, numerous Armies, all manned and commanded (in things of prime trust) by persons *conscientiously* fixt, resolvd to support this *Cause* for the *Causes* sake; such as conceive their sufferance to be *Martyrdom*, and their leſt relenting or submission, not so much cowardize and dishonour, as *Apostacy* and *damnable*; And all these backt and supplyd by that *Metropolis* which is indeed that *Danaidum dolium*, the inexhaustible Exchequer of the Kingdome, both for men and moneys: Almost all whereof by the working of time, loaneſ of money, and vehemence of the Ministray, seem general'y resolvd for their common interest to support the *Cause*; by the thorough ſuc-
ceſſe, whereof, the more moderate conceive they can only ſecure themselves, their *re-imburſements*; the more zealous their hopes of *Reformation*; both *Immunity*.

London.

Now if the King against ſuch a flood of ſtrength ſhall persist to *bay in* and keep up the *Prelacy*, he will be necessitated at laſt totally to rely for aſſiſtance upon the *Romish* party iorraign or domēſtīck: no conſiderable number of the Reformed Church making ſo much conſcience of the function, as *ſimpliciter & per ſe*, to adventure for it either life or fortune, though perhaps ſome leſſe inquisitive, and more gentle, could be content to beare with it, rather then hazard the diſquiet of the State, foreſeeing how like the fiend in the *Gospel*, it would rend and teare upon ejection. Popery is indeed concentrick

with it, and they expect together a rise or fall; they are equally now as one engag'd: In processe it will swell to bee a quarrell meerly of Religion, the Protestant cause, against the Catholike: and each Christian State (as they are more or lesse religious) will contribute according to the severall intereits of Profession; Nay, already there is no Christian State, in which it works not by way of influence.

Declar. of the
King, Decem.

1641.

Vid. Irissi Covi-
tan.

* *Omnia sunt
misera in belis
civiliis, sed
miserius nihil
quam si victo-
ria, que etiam si
ad mebres re-
xit, tamen co-
sevissures, in
potentioresque
redit. ut eti-
am si natura ta-
les non sunt, ne-
cessitate tamen
esse cogantur
multa enim vi-
ctori eorum ex-
burio per quos
vici, etiam in-
riso facienda
sunt. The sev-
ice of this is strong*

*and not un-
worthy of a so-
lid apprehen-
sion; and the
rather for that
it was a sen-
tence of nullies
Sent. lib. 1. fol.
190. One long
practised in Ci-
vill waies.*

We see already how the Kings party has been necessitated to make a Cessation with the Irish, who (sayes the King) have practized such unhumane outrages, that cannot bee heard without horrour nor paralleld by Story; who without remonstrance of grievance, without provocation, upon meer pretence of jealousie (too too weak a caule for such a butchery, were it reall) out of deep malice to the English name, Government and Religion, Massacred Martyred not leslie then an 100000 poore helplesse, hurtlesse, innocent soules men women children without mercy ferce, difference of age, sex, quality or condition, before the surprizd English could rally themselves into any considerable posture of defence: These having sworn to maintain Episcopall jurisdictions, &c. have attaingd the Kings Protection and upon pretences of *necessity* are drawn over and daily doe embrew their hands in the blood of the undoubted Protestant. The same necessity in processe, will also enforce the King not only to receive those *Harpies* which have formerly prayd upon the publike and all unquestionably criminous, but also to negotiate aide out of *France* or *Spaine*, whom the Conclave will sollicite with as much diligence, as the re-establishment of its authority in *England*.

Now when every true Protestant (whom perhaps tendernesse of conscience in some point of *Covenant*, *Oath of Allegiance*, interest of estate, office, or Alliance, dissatisfaction in the way of proceedings, that goe on like those that followed *Abso:ion*, in their simplicity, not knowing any thing, &c. have formerly inclined to adhere to that party) shall seriously with him else revolve, (what mischieves are likely to enue upon the prevalency of a *Popish* Army even *Rege contradicente*, when though the King forbid, they are enstated in commands, able to enforce their *own* conditions; what danger at least of a toleration with hazard

hazard to the common liberty; to gratifie the souldier and discharge those huge engagements: How bitter the Prelacy will be against the Ministers, even to their utter eradication as persons bitter against them, no way pliable to their function &c.) without retrospect, or enquiry how, why, by what neglect, by whose improvidence, things are swoln to this height, of ruine, he will ruminante, revolve the present, instant now state and condicione of affaires and finding a necessity of engagement upon one side, or other, (*Neutralit*y being by both exploded) hee will apply himselfe as well for his own subsistence as the re-establishment of true Religion, and common liberty to this Party which in common intent is in best capacity, and has most probable designs and reason (in point of common interest) to protect both.

And shall the Protestants generally dissent that Cause, tis evident what will result; we well know the bulke of the *Vulgar* to be abiolutely averse to Popery; many without other sence of it, then the *name*; and the parcell of affection which they now expresse to that side, ariseth from that encouragement and those examples of Protestants still about the King; shall those withdraw he shall finde himselfe deprivd of his *infantry*, and begirt with such only, as are Popish or Prelatrick, too too inconsiderable in respect of *quality* or *power*, to re-establish him by force.

Or concess^o, that the King by Ames Conquer, it must be by such *successive*, victories, and dangers, as will lay desolate the wealth and beauty of his Kingdome, and issue streames of blood from those *spirits* that are most *brave* and active, and therfore soonest *lost*; what then can he at length command but a poore dispirited, depopulated Countrey, to the derision of his Enemies. *Jam s-ges est ubi i-ro a fuit*—Ovid. Epit. 1. *Nec domus, nec civitas nec gens, nec rerum natura, nec ipse mundus stare potest,*

Or shall he be subdued? *Magna horre?* who can secure his vote against a fature passion, * *nesce ple. s i jura cumere*; who knows to what bold resolutions people needy, powerfull and exasperated may advance, perhaps as farre beyond their first thoughts, as their power beyond controulle; Hee that surveyes

Mach.

The Prelacy destructive to the

in a Valley covets no farther then his view, upon a hill perhaps his thoughts may swell suitable to his power and prospect.

Sen. Trag. in
Troade.

Quod posse fieri non patet, metuas eamen.

S E C T. X.

The first scruple, Resolv'd.

Certaine scruples occur in the next place to bee resolv'd. *Scr.* Bishop is a Title frequent in Scripture, and seemes by consequence to be *de Jure Divino*: If so? The King may not condiscend to extirpate it upon any *reason* of State.

Ref. **E**nglyssh **B**ishop, sometimes ^a **O**verseer, seems to intend a generall Title for both sorts of Elders, one that *only* ^b *ruleth*, the other that *also* ^b *laboured* in the word; The office of *seing*. ^b *1 Tim. 5.17.* ^c *Mat. 10.7.* ^c *Mar 6.12. Mat. 28.19. 2 Tim. 2.15. & 4.2. Eph. 4.12. & 6.9.* ^d *Elder*, in which sence the word *Bishop* seemes to be taken in the Scripture, and either by that word is intended *both* sorts of Elders, or *one* sort is totally forgotten, both in recom- ^d *1 Cor. 12.28.* ^d *1 Pet. 5.1.* ^d *2 Tim. 1.3 1ob.1.* ^e *1 Pet. 1.1.* ^f *Acti 20.17.* ^g *1 Tim. 3.1.* ^h *Verf. 20.* ^h *Verf. 28.* ⁱ *Tit. 1.5.* ^j *Verf. 6.* mendations and directions; *Paul* to all that are at *Phillipi* with the ^c *Bishops*, the Officers of the Church, and Deacons the *Overseers* of the Poore: To *Ephesus* he calls the ^f *Elders* of the Church some of them certainly were of the *Laity*, for he taught them ^g *publickly* from House to House, yet these ^h *heaf-ter* instilles ^g *Englyssh Bishops*, or *Overseers*; He instructs how a *Deacon* should be qualified: and how a ⁱ *Bishop*; if in neither of these a *ruling Elder* be intended, either he has no *Office* or no *instruction*: ^k *Elders* also whom after he calls ^l *Bishops*, he appoints to bee ordained in every *City*: I suppose in that short time after the first preaching of the *Go pel*, there could not be many *Congregations* in every *Cretan* *Citie*, so remote from the *spring*: Not much store of *Pastors* to ordaine *Bishops*, in the *plurall*,

plurall, in every Congregation, if he intended only Pastors, one in that scarcity suffic'd for one Church. If it be objected, those qualifications, as ^m to feed no novice, ⁿ apt to teach, &c. are ^m peculiar to the Ministry, tis answer'd. 1. By reddendo singula ^o 1 Tim. 3. 2. singulis, all being spoke to both, let either take his respective Office. 2. There is a feeding *tam virga quam doctrina*, by the word, by the rod, by example, by all. 3. Nor is it so improper for a Lay-Elder to be ^{*} διδάσκων, apt to teach; now under the ^{*} *Admnunus do-*
 New-Covenant when the Law shall ^a be written in our *hearts*, ^{candi aptum.}
 when ^b Gods Spirit shall be poured upon *all flesh*; which pro-
 mise (sayes Peter) is to *us and our children*; either we are ^a *Ier. 31.33.* &
 not of this New-Covenant, or we should be so qualified as ^c to ^b *Isa. 54.11.*
 enter into the holiest by the *blood of Jesus*, that *new and* ^{27.4.}
living way which he hath consecrated; whereby we are no more ¹ *Pet. 1.5.*
strangers, but fellow *Citizens with the Saints*; those ex-^c *Heb. 8.10.* &
 pressions ^e edifie one another, warn them that are unruly, prove ¹⁰ *16.19.* 24.
all things f, know what to answer, & let your communication ^d *Eph. 2.19.*
 be to the use of edifying, that it may minister grace to the ^c *I Thes. 5.11.*
 hearers, &c. are directed to *all the brethren*; and what imply ^f *Col. 4.6.*
 they but an aptitude to Teach, not by way of Office (for I ex-^g *Eph. 4.29.*
 plode those extravagancies of unitleddy zeale) but by way of ^h *Eph. 5.11.*
 private admonition information, or ^h reprove suitable to that ⁱ *Eph. 4.7.*
grace which is given every one according to the ⁱ measure of the ^h *Eph. 4.7.*
gift of Christ, and that *Office* of Eldership to which he is called ⁱ *Euseb. in vita*
 by the Congregation.

Custome indeed has appropriated this word Bishop to the ¹ *AG eti cr*
 Clergy, and therefore this sense will seem uncouth, though an- ² *suitorum, in-*
 ciently it was ascribed to ^k Emperours as publick super-inten- ³ *uere, qui alicui*
 dents, the true English of the ^l Originall: But *Concesso*, it ⁴ *recurrante pte.*
 argues nothing for a *Lord Diocesan*, claiming as inherent to his ⁵ *Pelius est. Ut*
Office, a *sole* power of Ordination and Jurisdiction: Bishop no ⁶ *martr. 2010.*
 man checks at, as it intends a Presbyter but as it induces Pre- ⁷ *nowos lwi ev-*
 lacy, *viz.* a stately supereminence Lording it over Gods heritage ⁸ *teo quidat,*
 and their own brethren, equally with themselves divine: A ⁹ *omnum iusti-*
 meere politick innovation when the Clergy wantonil'd in ¹⁰ *erat curator*
 prosperity, to intaile pomp and secular dignities to their ¹¹ *Plidias, Plut. in*
 own Tribe; working by their advantage of learning, upon that ¹² *Pericle.*

so darkning their shap like the suble Tradesman, to vent the better his *bad* Commodities

Conf. Later.

Farre from Primitive was the erection of a Parish and long it was that Christianity was exerci^{ed} in Corners ; is it probable that a Diocetie could be instituted, before a whole Province were converted or at leſt countenanced the Profession by a Law ; we firſt de no boundary for Episcopall Jurisdiction in the Scripture ; both ^a the Articles of our Church, ^b the harmony of Confessions, and our ^c Statutes, ſtrongly imp. y no *Ius Divinum* in Episcopacy if they doe no more.

^a Art. 34. 77.

^b S. 8. 10. 11. 16

^c Stat. 37. H. 8.

17. 1 Ed. 6. 2.

1 E. 5. 1.

Beda. Gi'das.
Godfrin, &c.

^a Geri. Tilbur.
de eius Imp.

Sanguine Jan-
itorum donicer
nensis Ecclesi
primationem oī-
nuit.

^a A. & Mo-
rumenta, p. 50.

^b An. 31. H. 8. 7.

17. 33. H. 8. 32

Le Page ne done
benefice al a.

severall Ages. Diocesſes have been erected, and againe destroyd

liam because
the Church of

England was
founded in the

State of Pre-

lacy per le Roy;

& ces ancesſors

de carl. Cardrys

ceſſe 5. Rep. Figg.

pur laps, qua
et que fuit
ſondue per le

Roy id.

The firſt that planted this Government in England was *Austin*, who having Christned King *Ethelred* forgat not to negotiate the intereſt of *Rome* in erecting the Hierarchy ; The Monke ſwells to be an Archbiſhop, and being ſo, ſtomacks a ſort of poore humble Christians that had long before (tempore ut ſcimus ſummo Tiberii Casaris about five years after the Paſſion been planted at *Bangor*, and living meekly and in low condition decryed that pompoſe dignity as a *Monſter*; the proud Priet incenſes the new Christned Prince againſt thofe poore ſoules; yea, and himſelfe marches to the ſlaughter, where in one day not leſſe then twelve hundred ſubmit to Martyrdome with a patience like that of Lambs, rather then acknowledge his authority : whence ^a one obſerves that *Canterbury* obtained the *Primacy* by firſt ſhedding the bloud of *Mariy's*. Since this in at the pleaſure of the Prince ; ^a *Dorcheſter* was anciently a Biſhoprick, and ſo was *Shirborn*, ^b *Cheſter*, *Gloſter*, *Peter-
borouſh*, *Briſow*, *Oxford*, were incorporated to be Seas of Bi-
ſhops by the Letters Patents of *Hen 8.* The Biſhoprick of *Man-
ſtſeſter* was anext to that of *Cheſter*. And I ſee not why the ſame reaſon of ſtate that extended the Diocesſe of *Lincoln* to 1250. Parishes, and ſhard out to that of *Roceſter* but 98. may not (with-
out entrenching upon Divine Right) mount every ſingle Pa-
rish or Presbity to a Diocesſe, unleſſe the circuit of a Dio-
capes 3 ſix moys cefſe, number of Inhabitants, extent of Jurisdiction be eviden-
ced from the Text which none pretend.

I am not yet convinc'd that any diſcipline is of Divine Right, my doubts ſhall be anondicouſd : I wander not to wide from

my

my own profession as to determine this or that in another, only so farre as a common Christian is oblieged to enquire; me thinks in three respects, Prelacy thwarteth the drift of Christ in the institution of his Gospel, and his own practice.

1. In the loftiness of their Pompe: Christ indeed was a King but not of this world, it was^a of heaven; his^b Scepter was that of righteousness, his enemies sins, and those he came to vanquish, not dominions; ^c he has no outward form, or comeliness, and when wee see him, there is no beauty that we should desire him; ^d though within he be like the Kings daughter all glorious, yet ^e sufferings and contempt are his inheritance; ^f Of all men for his sake, were his to be hated; ^g the Scribes indeed covet the highest roomes, enlarge their garments and be called Rabbi, but (descants our meek Jesus) Bee *yee not called Rabbi, for yee are all brethren, be yee humble for I am so*; Through many afflictions, much want, must wee enter into his Kingdome; *non est è Terris mollis ad astra via.*

2. In their ceremonious Services : God is a spirit, and must be servd in spirit, which is so pure and simple, as it is soone cloggd with outward formes from inward elevations, quicknings, motions; in the innocence of this Service there need no other instruments, then the eye, the eare, the tongue, nay, and without them, bee there the heart; a sigh, a groane fetched from a panting soule is of more impott then the Sacrifice of a 1000 bulls; Every day now that the vaile is taken off is to him a Sabbath; the whole world a Church, all Creatures are as Crosses; the soule must not be stinted, but as boundlesse to enlarge it selfe, as the God it worships; why then as though living in the world, are we yet subject to Ordinances? *Let no man judge you in respect of meat or drink, a New Moone, a Holy day, or the Sabbath; which things have but a shew of wisdome and will-worship*: why not read without a Hood, a Cope, a Surplesse, why in this part of the Church, if it be most to edifying, why travers we to that? why bow we to the East, is not God equally at the West? Is not the heart delighted in the Service-selfe, but it must be sensuallized and amusd with the melody of an Organ? *The*

^a Joh. 18. 36.

^b Heb. 1. 8.

^c Isa. 53. 2.

^d Psal. 45.

^e 1 Pet. 2. 21.

^f Mat. 10. 22.

^g Mat. 23. 6. 7.

^h Acts 14. 21.

Non vox sed votum.

ⁱ Heb. 10. 20.

^j Col. 2. 13. &c.
^k Gal. 4. 9.

*Non musica cor-
dulased cor.*

^l Rom. 4. 7. 19.

dome of heaven, is neither meat nor drink, Hymns or anthemes, white sleeves, or Silplisse, but righteousness and peace, and joy in the Holy Ghost.

3. In the nature of their censures: The weapons of Christ's warfare are nothing carnall, He smites the earth with the rod of his mouth, with the breath of his lips does he slay the wicked: Such as revolt, he reduces by the Spirit, not the Sword; if he be obstinate, he withdrawes from him, or at most ejects him as unworthy of him: If any man that is cald a brother, be a fornicator, a rayler, a drunkard, &c. with such a one ^{vn} th ^a ^{ou-} ^{vi-} ^{de} ^{ev}, no, not to eat, (no, not at the Table of the Lord, if we eat there.) Those sonnes of thunder were rebuk'd when they cald for fire, yee know not of what spirit yee are; His conquest is by sufferance, whereby hee puts to silence the malice of evill doers: ^b The Church is a Dove, an undefiled one; she neither plumes upon her prey, nor tires upon the bones, neither have her feet tallons, nor is her beak bloody: Indeed her garments are sometimes red as those that tred the Wine-prefse, but it is with her own blood shed by others, not with the blood of others shed by her: The passion of *Elisha* that hurried him to a curse, which tore in pieces forty and two litle children, that cald him bald-head, has no approvement in the Gospel; Those precious flames in which the Martyres suffered, have kindled as many Converts as sparks; Gospel meeknesse melts a soule, when the fierce Law perhaps, may beat it into powder, but nothing soften it.

How monstrous then are those High Commissions, firings, croppings, imprisonings? &c. The Sword, the Fire, the Axe, have been expedients proper for *Mahomet* and the Heathen to establish their impostures: Christianity has a peculiar efficacy to propagate it selfe, ^a non resistendo sed perferendo; The power of the word, and the humility of Professors: oh the patience of the Saints; these brandished with ^b Stephens spirit cannot be resisted; will easily subdue that ^c spiritual wickednesse, against which a Christian wrestles, will levell the highest thoughts with the earth, casting downe imaginacions, and every high thing that exalts it selfe against God, bringing into captivity every thought to the obedience of Christ; the ^d whole (yea

Eph. 6.17.

Isa. 11.4.

Mat. 10.14.

1 Cor. 5.5.

^a 1 Cor. 5.10.

Si vis sincere,
discere pati.

^b Cant. 6.9.

2 King. 2.23.

24.

Sarguis mar-
tirum est semen
Ecclesie.

^a Austin.

^b Act. 6.10.

^c Eph. 6.12.

^d Cor. 5.5.

^e Cor. 10.4.

Eph. 6.13.

^a Αναλαβετε
τις ευαγγελι-
αν της ιερης uni-
versam armati-
zans Dei.

(yea and only) armoir of God, what is it, but to have our loynes girt with truth, to have on the breit-plate of righteousnesse, to have our feet shod with the preparation of the Gospell of peace? to take the sheild of faith, the helmet of salvation, the sword of the spirit, and that's a sharp one, *the word of God*? with which (if we believe God) we may be well able to quench all the fiery darts of the wicked, without the aide of steele; an instrument so preposterous that it never thrivd when it was managed *by believers*; it never fail'd to promote the Gospel, when it was exercis'd *upon them*: Nor indeed did ever the Gospel need those secular fomentations, till its genuine censure *Excommunication* began to be contemned; which was occasioned, when the Clergy (who pronounc'd that awfull sentence, which excludes men the society of Saints) grew loose in conversation, and prostituted it to their passion, or their interest for tythe of mint and rue, whereby it became a censure temporall, customary, and no more valued then a Law-Processse; and so it is, and will with us continue, untill the blessed Sacrament bee restored to its proper right; when all that are prophanie or scandalous, or ignorant, may communicate, who will shortly care to doe so? commonnesse to all makes it, if not by all neglected, yet worthily receivd by few; shame it is, that high Mystery which is fortified with cautions more then any, should become a thing of course, and prostitute to the will of all; he that knowes hee may be excluded for unworthinesse, will be the more inquisitive what it is; the more carefull that he may deserve it; the more fearfull to bee Excommunicate: Pardon this digression.

'Tis the *miracle* of Christianity beyond all Religions? by love, joy, peace, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, &c. to assault powers, lusts, ambitions and subdue them: to scourge the disobedient and reduce them meekly, with a fense of their own shame, of the purity and innocence of profession; an invincible argument of divinity in the *Author*, of power in the *ordinance*.

In summe, Prelatrick worship in the *whole* bulk seemes formal, sensuall, politike, without proportion or adequatnesse to Gods Essence, which is *spirituall*, and such as must be servd

T. 1. c. 5. 3.

Ep. 6. 16.

Acts and Mon. Sparsum.

Gal. 5. 22, 23.

Gal. 6. 1.

*Turpis est pars
que cum toto
non convenit.*

• 1 Rom. 9.
 • 'Απὸ τῆς
 ἀπλότητος, ἡ
 simplicitate qua
 est in Christo.
 2 Cor. 11. 3.
 c Luk. 24. 32.
 d Χάτε: γύνακ
 stimularent pu-
 pagerunt Step-
 vel compuncti;
 sancti cori c. B. 2.
 A&t. 2. 37.
 * Act 7. 55.

in a spirit, purely, in simplicity, with a heart burning, pricking, keeping a constant intercourse betwixt God and it selfe, so that it can like Stephen look stedfastly to Heaven; see Gods glory, and Jesus at his right hand without other ceremony then a flame of zeale; yea, and that more feilngly then by an Image: *Da Christianum, & scit quid dico.*

SECT. XII.

A second scruple, Resolvd.

Though Episcopacy be not primitive in its sole power of Ordination and Jurisdiction, yet tis ancient in the Church; *Et si assuetis mederi possis, nova non sunt tentanda;* Let us reform the persons, if they bee, or have beene amisse, not eradicate the function: Shall wee have no Judges because the Law has been corrupted?

Ref. Antiquity is considerable in respect of Gods prescription or mans practice; Gods command or mans custome, either in respect of Essence, or observation; what is ancient in the first sence is no way alterable, what is ancient in the other may bee error, & *multitudo errantium non parit erroris patrocinium*, nor ought we to enquire what others have done before us, but what Christ has done before all: *Veritas non est tempore mentienda, sed numine*, enquire we not, what day this worship began, but what worship it is, that began that day.

If we may not disclaime this error, which was introduced by the ambitious Clergy for their own interest, why reform'd we any? Many Rowish Tenents (which we justly explode) can pretend as deep antiquity as this, and as many followers, yea and as large a circuit, but *consuetudo alicuius temporis, patrie, & loci non est alleganda in iis quae de jure communi omnibus concordantur*; The Scripture is the rule of all, by that must we all square belief and not by *Customes*. Nor is it argued against the name Bishop, but the encroachment of an exorbitant Dignity under that Title, reduce them to their principles and they little differ from a preaching *Presbyter*: The function (sole Ordination

Non quid ali
 ante nos fec-
 erunt, sed quid
 Cor. plus ante
 annis, Bern.

Primum non
 erit in uno
 quoque genere
 est regula; eli-
 quorum.

Ordination, sole Jurisdiction) has been reason'd mischievous, take away those, and adue *My Lord.*

The persons (as many are) may be learned and commendable though it adde nothing to their repute, that they accept a dignity so preposterous to the *humble* life of Jesus ; nor did ever a Bishoprick make a Divine *more* good ; he that is good, yet a Bishop would be the same, were he but a Presbyter , or otherwise, he is only good with an aime at greatnessse, and therein evill, and not worthy of that calling, whose chiefe reward is, *Conscience of the work.*

S E C T. XIII.

A third scruple, Resolv'd.

IT reflects much to the disparagement of those *Worthies* that first laboured in the Reformation.

Ref. Those first weeder like the good Kings of *Iudah* may be said to doe all things well, but the * *High places* were not removd ; perhaps weary with the toyle of that mighty enter-prise, they left this *soft bed* of the Hierarchy unweeded, as most opportune for their own repose and solace : Allow all men their infirmities, *Pomp, Title, and Revenew*, are such temptations, that even the *now most zealous* of our Ministry are not therewith to be entrusted ; the flesh is fraile, and the Devill wants not glosse to varnish, what hee has a will to *vent*.

But more charitably ; To me it seemes more wondrous that in that *first* glimmering of light they were able to unlade the Church of so much rubbish , then that they clenst no more ; That which was not made *peccatum repente*, cannot be presumd to be made *repente optimus* : The enemy sowd his * *tares* when men slept, we need be full awake to make a *full* discovery ; our *Dwarfs* upon their shoulders may ken farther then those *Gyants* ; * *Ie-* * 1 K. 22.43
hosaphat purgd much, *Hezekiah* more, *Iosiah* more then both. 2 K. 18.4. & 23. 3.

Perhaps power overawed them, or it might not be season-able to unplume the *gay* Church at once of all her surreptitious feathers, or perhaps the peoples hear-² were not as yet *prepard* ; evident ² 2 Chr. 20.33.

See the Com. evident it is, that those blest Fathers purposd more then they Prayer Book could effect, for they urgde the observation of the present, in the commi- with an *Untill* that Discipline acknowledgd Primitive, and ne- nation against ccessary, should be restored. sinners.

However, Those first Worthies were not *Apostles* to whom nothing might be added ; nor are ours so undivine, as not able

* *Ætas parentum pejer avis,* to ken an error ; we cannot say they were *more* then men, nor are ours *lesse* ; The * Poet trifles, nor is this age more vici- &c.

² *Dr Haerwels Apolog* &c. Doctor has well reasoned, That there is no *decay* in nature ; The time of man is nothing shorter then it was in *Davids*, *i*threescore yeaeres and *terne*, nay, we can instance those that attaine more then fourescore, yet is not their life a *paine* ; nim-ble invention has perhaps sublimated vice to indulge the *body*, so has it refind knowledge for the solace of the *soule* ; even theie sad warres can evidence an *Horatius*, a *Cocles* an *Epaminondas*,

^b *Isle adama- vit Alexantrū, hic Regem Q. Curt. Plut. in vit. Alex.* a *Cicero*, yea and an ^b *Ephestion* and *Parmenio* ; I see not why it may not an *Augustine* or an *Ambrose* ; wee have volumnes as mellifluous and as *deep* ; yea, and men of as *holy* conver-sations : Acts we see of as much *gallantry* as ancient *Rome*, why may we not of as much judgement and *ingenuity* : Gods Spirit is of as strong an efficacy and as *free* : 'Tis in the *last* Age that all the Kingdomes of the World must become Christ's, and he shall reigne (I suppose spiritually) for ever and ever.

Rev. 11. 15. &
7.17. & 21. 4.

SECT. XIV.

A fourth scruple, Resolv'd.

THe King has sworn at his Coronation to maintaine the *Bishops*, and *Churches* committed to their charge in all Canonicall Priviledges ; *Ergo*, being oblig'd in conscience, he cannot condiscend to an extirpation.

Ref. That Oath which our King took, is indeed throngd with unaccustom'd cautions in the behalfe of Prelates ; I en-quire not by whose subtily those cautions were so provident-ly inserted, but *clausula inconsueta inducunt suspicionem* : yet the

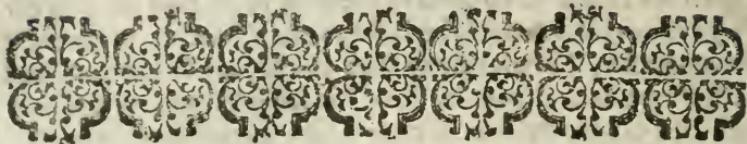
³ *Rep. 18.*

the words runne so to observe them as *every good King in his Kingdome ought to protec^tt, the Bishops and Churches under their Government*, ^a implyedly so farre as they are found consistent with the peace and happinesse of his Kingdomes : we see how high this controversie is swoln ; *magis pereat unus quam unitas*, one function then the whole Kingdome : better a mil-
 chiefe (were it so) then so ^b publike an inconvenience.

But more fully : The King at the same time sware to main-
 taine the Lawes established ; may he not therefore condiscend
 to alter or repeale a Statute ; Hee has already disabled them in
 some Priviledges, their Votes in Parliament ; the reason that
 guided his Majestie not to preserve that Right, will acquit
 his conscience in the recidue, *Vbi eadem ratio, ibi sit ea-
 dem lex.*

There is no humane Law but is subject by the fundamen-
 tals of this Government to be alterd, repeald, *Omnibus con-
 currentibus que in jure requiruntur* ; and no sooner is a Law
 repeald, but both his Majestie and his Subjects are disobligd
 from a further observation, for the *Law* (which the King has
 sworn to maintaine) enjoynes, that it should be so ; Oaths
 bind them to obey Lawes no longer then they are Lawes.

To conclude : The ^a King has profest that he left the *Scots* ^a Speech in
 a most *peaceable* and *contented* people ; yet did he there con- Parl. Dec. 2.
 discend to abolish Prelacy : I suppose *England* has not de- 1641.
 servd to be made lesse *contented*, I am asfurd it is high time
 that it be made more *peaceable* ; and conscience is the same
 in all climates.



The Second Division.

SECT. I.

How the Presbyteriall Discipline conduces to advance the
true Interest of England.

Church-Government by the Hierarchy, seems so riveted and enterwoven with this *Civill*, that an extirpation cannot be, without a rupture and discomposing the *fundamentals* of the State: To resolve this; Tis said the superstructures in Episcopacy are so *incongruous* to the *Gospel*, that no reason of State can be of Authority to continue them: if we pare them to the *levell* of the *Word*. It is no other then a Primitive *Presbytry*; which by speciall providence has a rare aptitude and sutablenesse with this Government, as it has with the Religion established:

^a *Vid. Sat. 21.* *Et summa ratio est qua pro religione facit.*

^b *H. 8. 13. 23. H.* Upon the casting out the *Popes* *Jurisdiction*, infinite were the alterations in the way of ^c Government, which upon mature debate were so supplyd that like a *Taper* snuft, it burnt more brightly; not that Church Discipline should be prostitute to *civill* interests, but so temperd in the exercise as it may illustrate, not clash with the *Law* of man, as it must not with the *Law* of God: God intended not *confusion* to a *State* when he commanded ^d *Order* in the *Church*.

^a *1 Cor. 14. 40.*

^b *1 Cor. 12. 28.*

^c *Eph. 4. 12.*

^d *1 Cor. 12. 28.*

^e *1 Cor. 9. 16.*

^f *1 Cor. 12. 28.*

Now it is taken *pro Confesso* that the materials of Church-Government are specified in *Scripture*, *a Pastor*, ^b *elders* constituted for the work of the *Ministry*, ^c *apostolique* ^d *separated* unto the *Gospel*, ^d *continually* given to *prayer*, and the ^e *Word*

Word, with a ⁴ woe if he preach not: Then ^e *δύναμις*, powers, ^d *1 Cor. 9.16.* governments, constituted and ^f *set over* the multitude for or- ^e *Cor. 12.28.* ders sake, instild ^g *προεστότες πρεσβύτεροι*, preceding ^f *1 Thes. 5.12.* *ruling Elders.* Lastly, ^b *Decons* added upon the murmur of the Gre- ^g *πρεσβύτεροι* ^h *ἀπόδοτοι* ⁱ *15.1.* *cians* for the distribution of *Almes*.

If wee shall throw aside that overgrown lumber of Arch-
Bishops, Bishops, &c. which has by the indulgency of a blind
age over-shot, and shadowed the *naturall* seed, we shall dif-
cover even *low* at ground, those very Officers in substance al-
ready with us settled in every Parish, by the name of *Minister*,
Church-warden (an ^{*} Officer corporate, of Antiquity and power
in his *Essentials*) and *Overseer* of the poore, refind by the late
¹ Statute: All these are Officers in a Presbytery, and sufficient
for *all*; and every wheele being already in its proper motion,
every person in his station: it is demonstrative that the thing
is as with much ease settel as the act pass'd; little confusion
in the alteration, were there a concurrent sence of the three
Estates.

Now with what qualifications these Officers should exercise
their Authority is the grand dispute: That sound ^k divine sayes ^k *Fatetur A-*
well, The Apostles settel in severall Churches some Rites and *postulos in Scrip-*
Customes for Order and Decency, which they did not write, ^l *l* *1 Cor. 11.1.*
because those Rites were not perpetuall but free, and *pro com-*
modo & temporum ratione might be altered and adapted to time
and place: what things are necessary unto life or faith, are
aperte, and *abundè* written; To which *essentials* and *fundamen-*
tals of order in matters of perpetuall use, and universall
reason, there must bee absolute submission; but in circum-
stantialls there is a latitude to determine, from generall rules of
the word and common principles of prudence, what may tend
best to order and decency, with respects of states, times, persons,
places gifts: This is not to adde to the word, but to give it
luster and advantage to the *better edifying*; ¹ *Paul* became all ¹ *1 Cor. 9.22.*
things to all men, that by *all meanes* he might save some:
Therefore at *Hierusalem* he complyd in ^m purifying to avoyd ^m *21 Act. 24.*
scandall, and after hee pretends ⁿ *Pharasisme* to gaine a party: ⁿ *23 Act. 6.*
Something at *Corinth* he deferres to set in ^o *Order* till he came, ^o *1 Cor. 11.34.*
probably that upon view of their condition he might adapt ¹ *Titus. 3.9.*

How a Presbyteriall Discipline will conduce

^a Tit. 5.

Ordinances for their edification; and when ^a Titus came to Creet, he was upon view, to set in order things that wanted.

^b Cor. 14. 33.

God is the ^b God of Order, not *confusion*, which must necessarily ensue, if the same forme of exercise must be by Divine Right enforc'd upon *all States*, since that form might be decent in *one Civill Government*, which were preposterous to *another*: Either, but one State-Government is Divine, or no Church-Discipline in the forme, though it be in *matter*.

Now the forme which is cald the *Presbyteriall*, has the approbation of all those Churches that are *reformed*, Their zealous contest for it, and uninterrupted practice of it, argue it neither dissonant to the Law of God, nor destructive to that of man, *sepe viatorum nova, non vetus orbita fallit*.: Tis more prudentiall (when things are in *aequali gradu*) to accept that which has been experienced, then run the hazard of a new invention, which, what it is, few men know, what it will be, none: The sympathy and proportion that it beares with the English Government will bee more evident by a modell thereof, which shall bee briefly represented, thus in generall notions, without intention of exactnesse.

Ovid.
Felicis quicun-
qu' dolore,
Alterius disces
posse carere tuis.
Tibu'.

S E C T. II.

A briefe extract of the Presbyteriall Government.

² Thes. 3. 14.³ Thes. 5. 12.

2.

First, There is an *Eldership* in every Parish compos'd of the Pastor and such number of the Lay-Inhabitants selected by the (*Vox populi*) the major vote, as best suits with the *nature* of the people and *situation* of the place: This Assembly meets weekly, and has authority to enquire into the conversations of the Parishioners lewdnesse prophanesse, negligences, &c. and upon transgression, first privately, then solemnly to admonish, withdraw communion, as the Apostle orders, that they may be ashamed: To suspend from the Lords supper upon contumacy, and conclude inferior differences arising within it selfe.

Secondly, Within a hundred, division, or rurall denary, there is a *Presbytery* compos'd of the Ministry and some Lay-Elders sent out of every Parish; This Assembly meets Monthly, or &c.

at

at some certain place and time, with power to censure persons obstinate against their Elderships, to inflict deeper penances, to correct exorbitancies of the Ministry or Elders, reprove feuds, dissensions, factions, &c. To institute, examine incumbents, determine the exceptions of the Parish against their Minister, make returns to the Proces and Writs of Common-Law as did the Bishops, &c.

Thirdly, there is a *Provinciall Synod* composd, &c. of some selected persons out of every Presbytery in one County, who Assemble yearly, or oftner if occasion bee, to resolve greater doubts, satisfie scruples, supprese factions, receive appeals, redrefie grievances committed in the subordinate Classes, &c.

Fourthly, There is a *Nationall Assembly* or Convocation composd of a proportionable number, selected out of every County, where references, differences in Synods, appellations, grievances, doubts are examined, disorders in the frame of Discipline reveiwd, Cannons added, altered, abrogated, explained, Articles of Religion vindicated, Innovations abolisht; generally the *whole Kingdome* in point of Religion surveyd and represented by the Agents of every County: And what shall bee thought fit, to be prepared there, and tendred to the Parliament, with which it is Assembled; by Authority whereof after mature debate, their Constitutions (or as many as are thought fit) are to be enacted as a *Law*; by whose compassie and direction all the *subordinate Classes* must steere their proceedings, without adding any thing of arbitrary resolution, for *misera est servitus ubi jus est vagum.*

Rep. 6. 42.

This rough draught being polish'd by ripe and sound debate, and duly qualified in its severall Classes with respective powers, limitations, restraints, injunctions, which we submit with all humility to such as are thereto authorizd, &c. will sufficiently hint to an ingenious apprehension, that thereby these and the like advantages may probably result to this Kingdome.

S E C T. V I I.

Several advantages that probably will accrue to this Kingdom
by a Presbyteriall Government.

1. It suites more exactly with the Common Law, in those
requisites wherein the Ecclesiasticall conizance is usefull,
Ordination, suspension, deprivation, judgement of the Idiocy
of persons, subsciptions, institutions, plenarty, collations,
ex-communications, Cure during vacancie, &c. may with as much
gravity and no lesse justice be executed, ordered, adjudged by
the Presbyterie, and certified by their President, and *Common
Seale*, as by the Ordinary: A person making benefit of his
Office, and *single* in the execution, *Plus vident oculi quam cou-
lus*; and in the multitude of Counsellours there is wisdome,
safety. *Lapses*, as formerly, may occure to the Crown. Pa-
trons may invest in Churches presentative, and suits of them
determined by the Law as donatives. ^b Loyall Matrimony
^b 50 Ed 3. 15. ^b 5. 11 H. 4. 4. may be tryed by a *Jury*, where the woman is party to the suit,
^c 12 Ed. 2. Breef. as well as now it is where she is not party; and as it is now
481. 50 Ed. 3. ^c when the issue is *nient sa feme*: Bastardy generall or beyond
15. ^d 7 H. 6. 1. See within the Statute 25. Ed. 3. *de natis ultra mare* may be
2. 12 Ed. 4. 12. ^a tryable by a *Jury*, ^d as now speciall Bastardy is. So Tythes
^d 11 Aff. 20. ^e 38 Aff. 24. may be reduced to the Common Law, as it is, where the ^e King
Dyer. 79. p. 52. or his debtor is party, and as it is by the ^f Statute: Such things
^f 2 & 3 Ed. 6. onely being referred within the Conizance of Church-Disci-
13. 5. Rep. 16. pline, as tend *pro salute animæ*, and *reformation of manners*,
Andreys case. that the Ministry be neither diverted, nor subverted, by in-
termeddling with those intricate and factious causes which are
pro pr. vato interesse.

2. A suppression of the growth of Popery, Heresie, Factions,
Divisions, &c. all that are destructive to the Law and Gospel; and
indeed things are swoln to those luxuriances in opinion and pra-
ctise, that no discipline lesse strict then this can raunge people
to any unity or order, so far as for the publike it will be *necessary*:
Here the Lay-Elders being scattered in all corners of every pa-
rishi, are opportune to be informd, and being awed by the supe-
riour

superior classes are engag'd to diligence and truth in duty: So that the least extravagancies (more then in respect of tender consciences the Law connives at) cannot start up, or blossom, but immediately it will be discovered and blited; either by admonition in the same parish reducing, or by citation to the Presbyterie, inforcing absence or reformation: *Thorns and snares will be in the way of the froward, but he that keeps his soule, shall Prov. 22. 5.*

3. A restraint of vice, prophanenesse, libertinisme, &c. upon the aforesaid ground of aptitude to be informd, and handinesse of correction: We are by the common enemy (glorying in his confession) traduc'd as libertines; an objection not easily evaded if we consider how long a deboist person may carere in his beloved sinne without a check; those former Courts being *annosa vulpes non capitur la-
beloved sinne* without a check; those former Courts being *queo, Easal.* but seldom open, and then at a farre distance, either did not *Adag.* *vacare exiguis*, intend those small slips, curses, ~~curtes~~, lying, drinking, &c. or by the preposterous way of punishment, it more often ruind the offendour then his sinnes.

Loe here that objection for which this discipline is traduc'd, as too inquisitive and prying: Tis answered, he that has integrity dreads no inquisition; hee that has *none* requires it: Rulers are not a terror to good workes, but to evill: At thou therefore afraid of the power: Doe that which is good, and thou shalt have praise of the same: *Smite a scorne, and the simple will beware; reprove a man of understanding, and he will understand knowledge, Prov. 19. 25.* He is no Christian, but in form that has not a discreet zeale, and zeale is of the nature of fire which burnes on till it reduces all to its owne nature; *Quid statis otiosi* was a scourge to the idle: Nor can malice in an Officer be presumed, since he is chosen by the publike Vote; or if it be, it cannot be injuriously active, since it is ballanced by others that have equall power, and those others are by a superior classes; and he that repines at a free publike act, has too much of Libertinisme and selfe-pride, and too little of humility; But *Lex non favet delicatorum votis.* *Mat. 20. 6.* *Rep. 9. 58.*

4. Encouragement to diligence in study, to perfection in learning, to holinesse in conversation; when neither feare, nor favour, nor simony, by reason of that strict scrutiny of Presby-

How a Presbyteriall Discipline will conduce

Sen. Trag.

Prov. 15. 19.

ters are able to advance an ungifted person: The Parish also is allowed, if not their choyce, yet all just exceptions against the chosen; and when the unworthy are rejected, preferments are so manifold, that *Nunquam potest non esse virtutis locus*; a pious learned man cannot want a Benifice, though he does friends: *In the way of the slothfull there will be a hedge of thornes, but the way of the righteous shall be made plaine*: Now what more encouragement to learning then assurance of reward.

*Honor alit artes, virtutem quis petit ipsam,
Præmia si tollas.* —

5. Prevention of that scandall to our Church, *Contempt of Ministers*: some of the more pompous are contemned for their luxury, pride, and sloth: Others of inferior quality for their ignorance and indecencie; these are not lesse fordin by reason of poverty, then those other infamous by reason of superfluity: Most monstrous it is, to view a person honoured with holy Orders, hackney out his age for a ten pound cure, and the reversion of a cast Cassock, while his Lordly Plurallift riot without a thought of God, or his charge more then to reap the profit. The labourer is worthy of his hire, yes of *all* his hire, if hee be the labourer; of *none*, if hee labour not; Journey-worke is no performance, where the duty is personall: And indeed, none but persons of a narrow soule, barren capacity, obscure condition, would prostitute that holy function to such servility; for which end, such are designedly taken into orders, that so the grand Prelates may be at leisure to serve their *owne lusts*, while their Curates are necessitated to serve the lusts of *others*, parting with their birth-right, freedome of reprove, like *Esau*, for a messe of pottage, or a meales meat with the *Lord of the Manner*.

a Heb. 12. 16.
G. n. 25. 34.
b 1. S. part det
vers B. Parson
De C. in Co. it.
D. le def. dit.
qu: it fuit d.v.
le breife pur-
chase demur-
rant al E. ia
Com. F. sednec
a locator ear
parson ferrain-
tund desire re-
e dent sur son
benefice, &c.
aut: r. non est
dispensator, sed
d spicator, nra
Speculator, sed
spicator.
c 21. H. 8. 13.
Dig'ies case, 4.
Rep. Drury id.
A lton, &c.

Now we may remove this mischiefe with those two, *Non-residence* and *Pluralities*, and not before; which the wisdome of our Common Law has so abhorrd, that as it does alwayes presume a b Parson to be resident upon his Benefice for the congruity thereof; so it consters the c Statute strictly against Pluralities for their incongruity: Yet we may not rationally expect a surcease of these, till there be a more equall distribution of Church-revenue; whereby all that are admitted into Orders,

ders, may be at the same instant provided a Benefice, and that a single one, but competent, as is directed, and worthy of so Honourable a function: That none may want, and none be pampered unto excesse: For Tythes, though I apprehend no *jus divinum*, yet I read a positive institution sequestring them, ^{Lynwood} *Vid. Mr Sc'd.* as an apt proportion (perhaps with respect to the modell of the *Hist. of Tythes.* ceremonials) for the Ministry; and the Law of God commanding obedience to the just I awes of man, has stamp'd this ^{d Rom. 13. 10.} ^{1 Pet. 2. 13.} with a divine positive right: Therefore did the Common Law adjudge a Lay hand incapable of an impropriation till the ^f *Statute*, not yet can he discharge his owne Lands in ^g *non deci-* ^{f 32. H. 8. 7.} ^{g Evesque de} *mando* by prescription, but he must averre a *modus decimandi* a ^{1 Pet. 2. Rep.} way of retribution, whereby in presumption the Church is not impayred: Now if Tythes were fully restored unto every Benefice (or in lieu of them a proportionable stipend, which perhaps would occasion more *love* and less diversion) the Ministry would more contentedly acquiesce with their single cure, not roving after new preferment, and also be emboldned without by-respects to reprove the *sinfull*, reforme sinne, preserve their function from contempt, not depending upon *any* for subsistence, but God and their owne integrity: How can we expect their *tale of bricks*, if injuriously, as ^h *Pharoah*, wee withhold their straw: Some such equality of revenue must be, where a Presbyterie is established, lest the great ones have occasion to insult, and usurp, the inferiour to repine and mutiny; which (if ever) may be hop'd for upon the dissipation of the Prelates *unsutable* revenue, when in the total summe, a larger income will accrue to the *immediate* use of the Ministry, then is now enjoy'd: Such therefore as traduce this Government as the occasion of poverty, or contempt unto the Church, betray much ignorance, or selfe-interest or self-will, and resent better some few dignities in their tribe, though the rest are sordid, then a *competencie* unto all.

6. Swarms of dronish people fostered up either in unnecessary services, as Chanters, Choristers, Apparators, Promoters, &c. ^{ignavum fucos} ^{fecus a praecepto} or luxurious, to foment, the riot and idlenesse of the Clergy, ^{bus areant.} may be at liberty to employ themselves in services more profitable to their Countrey, more suitable to a Christian life, and ^{not}

How a Presbyteriall discipline will conduce

not lesse advantagious to themselves. And *Frustra sit per plura, quod potest fieri per pauciora.*

H. 10. 2.

7. A surcease of discord betwixt jurisdictions ecclesiasticall and civill ; *Cor eorum est divisum* ; Their proceedings, pro-
cess, Lawes, judgements, being divers, have occasioned as well infinite destructions in the clyent, as clashing between the re-
spective Professors : Those triviall and expensive suits, quarrels,
clamours, libells controversies, for mint and rue, slight suspic-
tions as scandalous to Religion, as injurious to persons, will be
abridged, and redresse given at home, by authority exercised
for *conscience*, not for profit : *Et exponit reipub. ut sit finis
litium.*

Extrav. Com.
lib. I. tit. 6, c. 1.

8. An exact execution of spirituall discipline, as well with-
out expense, as diversion of a Minister from his proper function
of preaching ; whereas a Bishop having a Large Diocese, ei-
ther could not throughly execute as was needfull in so great a
charge, or he shall be so intangled with *multipliyed businesse*,
that he becomes totally disabled to inforce his Ministry, or
(which is as bad, he must performe by proxy ; therefore did
John 22. divide certaine Diocesses, as that of *Tholouse* into
five, and he reasons, *Quod in eorum singulis singulorum vultus
nequit ut decebat unus pastor inspicere* : Because a Pastor in so
large a Diocese could not, as he ought, know the severall coun-
tenances of his charge, much lesse their conversations ; which
hee that shal officiate in one Parish, performes no more then
duty, and shall have *small* leasure to be wanton.

9. By reason of that powerfull combination of the severall
clases and their fast relation each to other, there will result a
most pregnant security for *Religion* and the *Publicke freedome*,
which will sufficiently oust as well all opportunities as jealousies
of violation, and so remove that Ball of discord, which has
often hurried the stubborne English into combustion ; a peo-
ple not lesse jealous then impatient to beare the yoke, and
hardly attow'd without a sacrifice, and some sufferance even to
Majesty it selfe. Provided that there be due caution that that
holy Function and its power, bee not prostitute to by-ends,
self-interests ; but that the advantage and eloquence of a Ser-
mon be employ'd not to seduce, but direct the vulgar (like wax

apt to take any stampe) not to mutinies, but to wayes of peace and piety, not gadding into affaires of State, or foreign learning, as some most giddily have presum'd, distributing their *Utopian* doles of Prerogative and property, with more confidence then he that till threescore has bin exercised in the body of the Law: As there is mischiefe in inhaunsing of Prerogative, so to possesse the multitude with unbounded liberty, wants not its inconvenience. Monstrous it is, to heare Sctipture moulded into policie, as if Gods cause could not prevaile without corruption, or mis-applying of his Word, a Jesuite first invented that false gloste of *Pia fraudes*: he thinks either that God heares not, or is not able to assist, who practices the salasies of the Devill. How often in lieu of Sermons have we been cloyd with Declarations? How often have the same Texts (*mutatis mutandis*) bin wrested to intend oppugnant causes: Both sides by a *Petitio Principii*, pretending theirs to be the Cause of God, not lesse to the dishonour of his great Name, then to the abuse of the silly people, who have not sense to distinguish beyond the *last* invective, while a stayed judgment explodes the impudence of the Preacher, not lesse then the ignorance of his gaping auditory.

God was neither in the strong wind that rent the Moun-
taines, nor in the earth-quake, or the fire: His holinesse ap-
peares in a *still, soft* voyce. Such whose tongues are shaufe ^{21 King. 19.} as a two-edged sword, *asorpoi*, without naturall affection, ^{11, 12.}

^b *ἀστραποί*, *διβόλοι* implacable, false accusers, *οργήτεις*, *τετυ-*
ομένοι, heady, high-minded, were fore-prophesied to have ^{b 2 Tim. 3.3.} *charitatis ex-*
but a *μόφωντος ἔργα*, a form of godlinesse, denying the *periles implacabi-*
power thereof; From such turne away, for of this sort are they ^c *les, calumniato-*
that creep into houses leading captive silly women ^c *laden with resprincipites in-*
finnes, led away with divers lusts, ever learning, and never able *slai &c.* Beza.
to come to the knowledge of the truth: Yee know not of what ^c *Malice cuius*
spirit ye are: I am assured not of *His*, who being reviled, re- *cumulatas pec-*
viled not again; when he suffered, threatned not, but com- ^c *catis Graec.*
mitted himselfe to him that judgeth righteously: O let not ^{1 Pet. 2.23.}
the Pulpit be the forge of warre, of cruelty, for woe to them
that build up *Zion* by blood, *Jerusalem* by iniquity; Let it
allay passions, not imbitter differencies: Tis perfect Gospel:

How a Presbyteriall Discipline will conduce

Gal. 6. 1.
2 Cor. 2. 7.

Obj. 2. 2. 2. 2. 2. 2.
1 Cor. 13. 5. 6.
2 Ver. 1. 2. 2. 2.
Vox. 2. 2. 2. 2.
Præterea n. i. i.
1 Cor. 9. 6.
2 Cor. 5. 20.

If a man be overtaken in a fault, restore such a one in the spirit of meeknesse, not with a self-pride censure him to damnation, hurry him to despaire : Charity suffers long is not puffed up, non agit insolenter, behaves not it selfe unseemly, seekes not her owne, is not easilly provoked, thinks no evill, and he that has not charity, is as a sounding brasie, or a ² tinkling Cymball : apter to be a Trumpeter in a Battell, then to be Embassador to the Prince of *Peace*.

10. Advancement of the true interest both of King and Kingdome, which is (as aforesaid) Unity in the true Reformed Protestant Religion : that so the Crowne of *England* being most powerfull in a *selfe-pruissance*, and most opportune for scitu-
ation, may become the grand pillar of *that Cause* throughout the world, and being without jealousie confided in, shall enjoy upon the interest of Religion, a trusty, and precious correspon-
dence in all Christian States. For illustration.

S E C T. IV.*How a Presbyteriall Government will conduce to advance the interest of the King of England.*

Spaine and *Rome* had long since projected to erect a joyn^t Tyranny over *all* Christendome ; in which huge ambition they were by none more obstructed then the State of *Eng-*
land, while Prince and people unitedly concurred in the afore-
said interest : This therefore as *ex diametro* oppugnant to theirs, those subtle pioners have laboured to undermine, as well by ^b fly practices, as bold invasion ; but by fell disasters, having expe-
rienced *England* to be a *fiora-d Beast*, (not othervise to be shackled till it be spent and tyred by its owne unrulinesse and self- combustions ;) they have changed of late yeeres the whole drift of former Councells, and indeed like *Pharoah* have dealt more ^d subtilly.

^b The Bull of
Pius.
Attempt upon
the person of
^c Eliz.
^c Inv. in 88.
Pondar-plot,
^d Exod. 1. 10.

Agents equipag'd with all suitable accoutrements are dis-
patched hither to negotiate peace ; free trade for sauce and
sugar ; the Courtiers fancied to their respe&ctive humours ; nor
gold,

gold, nor glosse is wanting ; Now this riot of peace rockes *England* into security, effeminate the martiall spirit, discontinues warlike preparations, negle^{cts} confederates, engages the English traffique to that hot Climate for supplies of luxury and gold ; hence greedinesse of gaire, nummednesse of Religion, disgust of the strict wayes of godlinesse, a fraction in the reformed party ; nor are his emiliaries, Priests and Jesuites (whom the Spaniard cherishes in ² *Colledges* at a vast expense) negligent under the mask of peace, to gratifie their great Patron with the distraction of their own Country : to discover policies, corrupt Statesmen, possesse votarists with more affection to the Spanish government then their own; chiefly to foment and sow jealousies between King and people, thereby to beget a *home-feud*, ingage the Nation in a self-worrying, exhale its owne brave spirit, which otherwise might press too vigorously upon the interests of *Spaine* ; this is actuuated by insinuating an emulation of the Spanish greatness ; that the Reformation is inconsistent with *free* Monarchy ; that the Neighbour Princes have attained absolutenesse by adhering to the Papacie ; that it is inglorious for a free Prince to be restraint by other *Law* then *Will* ; that now was the opportunity to gain an absolute command, when the people like the men of *Laish*, liv d secure ^{1udg.17.7.} wallowing in the luxury of peace, when the Romish party were at leisure, most ready, and want not power to secure successse ; when multitudes of the English Gentry who had consumd their fortunes in Court-wantonnesse were prepar'd for a recruit of wants, to become instruments of any Innovation.

These lie Engineers well forsaw, that if such a design were prosecuted, it must of necessity be supported by an influence from the *Romish*, and such male-contents as either burthend with their necessities, or awed by the Lawes would contribute to an alteration of the established Government ; in the ruines and smother whereof, they might shift into greater fortunes, or at least a more *tolerable* condition then the Law affords ; for having mounted (as the only trusty) into commands of strength, they conceivd it easie, either to raunge the Prince to their own turnes, or upon unliableness to dispatch him with as much activity as the two French ² *Henries*, ³ the ⁴ *H.3. H.4.* ⁵ *of France.* ⁶ *W. P. of Orange.*

² *Doway, Brus-
sels, St Omers,
Leiz, &c.*
*Vid. First part
of the Interest
of Eng. p.1.*

c. H.P. of Wales. Prince of *Oran*ge, and perhaps *our own*, of whose courage and discourses they had jealousie.

Or should the stubborn people awake and struggle against the violation by a *home-feud*, wee evaporate the bravery of the Nation: when being worn destitute of advice and courage, we are expos'd naked to the invasion of that Romanist, whom the Conclave has long since invested with the right of this Crown, for the equity of that Bull divulgd by Pope *Pius* the Fifth, as notoriously unthrones King *Charles* (a profess'd Protestant) as it did Queen *Elizabeth*: Then must the Crown become *Romish*, or at least a dependant upon *Spaine*, not daring to confide in *this* by reason of oppression, or in any Reformed State for contrariety of Interest.

Now shall the King manage his great affaires by the advice of such Counsellours, whose interests are *truly only English*, shall his dependance be solely under God upon the puissance of his *own* subje^{cts}, shall hee devote himselfe to be the *Head* of the whole Reformed Party, shall hee concurre to unite his three Kingdomes in one Interest; How invincible, how glorious shall the King of *England* be, what a flood of men, of treasure, will issue to back his enterprises, *Anglia Bistonio semper gens inclita marte*: the English were ever glorious for their courage; What brave spirits now rows'd from their effeminacy, and experienc'd, are prepar'd to display his banners, what atchievement is it that hee may not accomplish for the enlargement of his Dominions, re-instating Alliances, to the increase of true Religion, the eternising of his glory: The experience of these warres (though at a dear rate) has instructed the world in the puissance of the *English*, not only in point of *courage*, but of *Treasure*, if it have a popular issue.

Doubtlesse as it is more greatnesse to bee awfull to enemies then to subjects; so it is more glorious to be King over a rich, free, courageous spirited people, then a scumme of dumpish, dejected Boores or Pesants; for hee is truly honourable that enlarges his Dominions not enslaves them, nor shall he be feared abroad, that is not belovd at home; there is spirit in that enterprise which is carried on by a *concurrent* fense of the people; he that is enforc'd marches without his *soule*.

*Prafer. e patri
am liberis regem
debet. Scn.*

If the King therefore will bee great, let him be indulgent to *his* * subjects, and they to *him*; let double interests be discarded, no two professions of such Religion tolerated, as clash and bandy, nor can concenter in any expedition: during which, no achievement can be undertaken, but it will thawrt the interest of ^{* Amorem apud populares meum apud hostis quem} *rat.* Tacit.

one Party, which will stumble, and retard it, with as much sleight and zeal as the other presses onward: Finally, Let there be a full clear thorough resolution evident, to wipe of *colours* of any jealousie, and then both his own subjects, and all *Reformed* Churches will apply to the *Crown of England* with confidence and trust, will repose in it as an undoubted refuge, will support it with strength and glory; but this confidence can never be rivited, or cordiall, till there be a conformity with the *Reformed* party in *Discipline* as well as *Doctrine*: till wee oust all possibility of reducing *Popery*: till the *head* of this *Sheba* be ^{2 Sam. 20. 21.} cut off which can bee only *now* by the establishing a *Presbyterian* Government.

Such indeed there are that traduce a *Presbytery* as no friend to *Casar*, and that it is not (as cryd that * *Agagite*) for the ^{* Ezb 3. 8.} Kings profit to suffer them: But if we fadome to the depth of interest we shall finde it imposture (witnesse those royalties of *Denmark*, *Sweden*, and long since for 50 years in *Scotland*) and fomented by such as have a *Bishoprick* in their hopes for their *own*, and not the Kings advantage: It has been a deep policy to have it thought that the Kings interest is engagd with theirs, that the King might support *theirs*, as he desires his *own*; to the great indignity of the Crown, as if its Rights were not supportable, but by the aide of their *Myters*; which experience teaches, to bee as little powerfull as that bruised reed, to which *Rabshakeh* compard the King of *Egypt*. No Christian Kingdome or State has such a *Discipline* as *ours*; The Romish scandal all it, as loose, unapt to execute the work for which a *Discipline* is intended, being dockt of those assistances which make it usefull in the Church: The *Reformed* explode it as *Antichristian*; and King * *James* (who well studied the Interest of a King) profest, that he lov'd and honour'd ^{* ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, To the Reader.} those that lik'd better the single forme of Policy in the *Scotch* Church, then the many Ceremonies of the Church of *England*, that

that are perswaded that the Bishops smell of *Papa.*!! supremacy, &c. Bitter he is indeed against those whom he explaines
 V. lib. 2. pag 33. to be *Anabaptists*, who contemne all Civill Magistracy, informing people that all Princes are naturally enemies to the Church, and cannot bear with patience the yoke of Christ, who aspire without measure, raile without reason, making their own imaginations the square of their conscience, that cry up such a parity which (sayes that King) can never stand with the peace of the Church, or a well-grounded Monarchy; and thele he advises his Sonne *Henry* not to suffer, unlesse for tryall of his patience as *Socrates* did his wife.

Xanij:pe.

For such exorbitances as thele, there is none that's rationall does argue; nor can any that is sensiblē of the *true* English happinesse and therein of his own, offer ought that may tend to discompose this frame of government, which while it runs in its proper channell, issues streames of plenty, honour, and content both to King and people: A strong engagement to the English Subject to preserve the Crown in its due Rights, as well for their own sake, as for the Crowns; and no small inducement to the Crown, the more boldly to intrust the subject, since the impairment of that, so much reflects to the dislightning of the Nation, the magnificence and powerwhereof, is represented in the *State* and *beauty* of the Court. The excel-

¹ *Sufficiet igitur Britannis pro nobilitatis sue generis, quod sint sortes & potenties praeliis, quodq; undique debellent adversarios, nullumque penitus patiuntur jumentum servitutis:* The best corrupted becomes the worst, and can there be a worse?

Can that Prerogative be instanced, that will be nullified by a Presbytery? unlesse to have a power to impose at will be a Prerogative? which though the Prelaticall by a Scripture right endevour to entale unto the Crown, yet has his Majestie often disavoued; nor did ever a King practise it upon the *English*, but at last he sufferd in that just right which was abusd, to let in the opportunity.

John Witham-
 step Abbot of St Albons in Granario. *A good King* (sayes King James) *acknowledges himself ordained for the people, having receivd from God a burthen of Government for which he must account; He thinks the greatest honour to consist in the due discharge of his calling, employes his study to*

^b *BAS. ΔΩ.*
 Lib. 2 p. 20. 21.

to procure the welfare of his people ; and as their naturall Father and kindly Master thinks his greatest contentment in their prosperity, his best security in their love, subiecting his own private affections, and appetite to the weale and standing of his sub-
jects ; ever thinking the common interest his chiefe particular : R. p. Cie. lib. 5. de

And after a happy and famous reigne he dies in peace, lamen-
ted by his Subjects, admired by his neighbours, and leaving a
reverend renouew on Earth, he obtaines a Crown of eternall felici-
ty in heaven : but invisa imperia nunquam retinentur diu. Sen.
Harsh violent governments are of short continuance, for such as op-
presso many are abhord by many ? Cuncta timet, qui cuncta Tac.
serit.



The third Division.

SECT. I.

Of tender Consciences, and the Question stated.

Affions like a weight down a steep descent, thrust
into a motion, will after move themselves, and not
acquiesce till they reach the bottome. Scripture
knowledge has been long pent up, and now (upon
the rupture of these times being suddenly let loose)
without a seasonable boundary or direction, whereon to settle,
men riot into all luxuriances of opinion, and apprehending
some glances of this New * Light, with much eagernessee they
catch at all overtures, that pretend towards it; which again they
as lightly disrelish, as they understand having a faculty rather
to discry what is false, then wheres the right : So *ambulantes* * *Veri ambi-*
in circuitu * like wanton cattle which changing into a fresh pa-
guus & magis
sture, lick here and there, and settle to no place certain, till they *quid via et,*
have assaid all, (when circkling perhaps to their first entrance) *quam ei si de-*
even there they fix as sweetest; satiety even of *Manna* makes *et certus. Ta-*
the *cir.*

Rutilans ju-
bar in caverna
coruscat.

the giddy appetite of man to loath it ; and no principles being yet authorizd whereon to fasten and contract the wandrings of the mind, the vulgar take it for an implied liberty, that they may manage their Religion by the sway of their own reason, and so are apt (upon the uncertainty of what is truth) to erect a devotion to their single selves, proportionable to the shal-lownesse of their own judgements, suitable to their interest of estate, or the fense of such a teacher, or to have a speciall re-pute of holinesse, or to foment a faction, or to purchase the false glory of being *singular* : These exercises and ends are exorbitant, and necessary it is as well for the good of their own soules, as the publike quiet, that they bee reduced to order : To effect which the *Presbyteriall Discipline* (as is aforesaid) has a genuine aptitude, with some discreet cautions in the *execu-tion*.

But amongst these multitudes, there are entire, pure, milde, simple, upright soules of candid dispositions, innocent deportments, harmelesse in designs, ^a meek-spirited, humble hearted *prope dei* men of God, whose whole conversations already are in heaven, whose non-conformity has no false Bias, no by-interest, God only is their object, and their end his glory, and with that salvation ; Scruples they have but they are insuper-

^b *Et Deus qui structives, and arise out of a zealous b love to God, an only est ipsa Charitas tenderness to offend their Maker ; after whom they pant as amantem se non potest non amare Gerr.*

^c *Psal 42.1.*

^d *Cant. 2.5.*

^e *Cant. 8.6.7.*

^f *Ab atra & tibi sui sursum ponio ; exera-lilis ut dis-feris est devo-tus, Rom. 9.3.*

^b *love to God, an only*

^c *Hart after the brooks of water, languishing, sick of love, of*

love which is strong as death ; jealous of his honour, anger, yea,

with such a jealousie as is^d cruel as the grave, burning as coales

of fire, ^e of fire of Juniper, which many waters cannot quench,

nor can the floods drown ; Cordially desire they doe, yea, if it

might stand with Gods honour and his justice, that the whole

world were saved ; nay, and that perhaps with a charity infinite,

flaming as that of Pauls, who wishd that he might be ^f atra-suo, accursed for his brethren according to the flesh.

Oh ! how they long that all were partakers of the sweet mysteries of truth, which they suppose is with them, consonant to their construction of the Word, which only is the *ipse dixit*, the rule whereby according to their best light, they square their practices and opinions ; Submissive they are to what the

Law imposes; and (being truly *Gospellary*, to suffer they are apter then to resist the *higher* powers; nor are they obſtituate to contest their own, nor presumptuous to debase the ſence of others; but moſt ready to entertaine any opportunity of better information; nor bluſh they to acknowledg a conviction, and upon ſatisfaction of their judgement to reforme their conſcience; which till it be ſo (they with all humility) petition, that they may enjoy as it is, together with their birth-righs, the liberties of the Land; that the tenderneſſe of their conſcience may not refleſt to the ruine of their Families, nor the *harmefonneſſe* of their condition be interpreted a crime; contributing proportionably to the necessities of the State, either in purie, perſon, or counſell: not contriving any thing that may tend to treachery or diſiſion.

My ſoule * is amongſt Lyons; I lie among the children of men that are ſet on fire, whose teeth are ſpeares and arrowes, and their tongue a ſharp ſword, to David. Yet ſhould any man deny ſuſtinance to a meek ſoule, qualified as aforesaid, hee were leberide *asperior*, barbarous ſome degrees beyond thoſe exprefſions, or any that I can utter. Notwithſtanding in a rough, riggid purſuit of a ſuppoſd neceſſity, of full, whole, active coniorming, ſome are pleaſd to argue againſt a liberty in any thing, others for a liberty in all; which has degreed to ſuch a heighth of unchristian rancour that the Papacy exults, the ignorant are hardned, and true purity is ſcandal: For of them multitudes there are, that either dread not the fire of Hell, or forget the Text that ſayes, *be that calls his brother* * *Foolc, is in danger of it.*

Pſal. 57.4.

Eras. Adag.

Mat. 5.22.

If any may take ſuch liberty to quarrell, may not a third have a privilege to reconcile? which is the deſign of this Diſcourse, inſinuating that meane, which the more rationall and sober upon both ſides intimate an aptitude to close in: In reaſoning whereof theſe arguments (ſome of which have been by others hinted,) ſhall bee enforced to demonſtrate this aſſer‐tion, *viz.*

SECT. II.

That a tender conscience qualified as aforesaid, merely, only as conscience ought, not to be enforced.

^{a Rom. 14.23.} **1.** **H**E that doubteth is condemned if he eat, for *πάγος* δέ ^a all that is not of *Faith*, is sinne; and good reason, for the agent over-rul'd by the feare of punishment, or the hope of profit, coniformes outwardly, to that which inwardly he detests, his heart not concurring with the act; whereby he becomes not only guilty of *hypocrisie*, seeming what he is not, but *selfe-ends* to which he prostitutes that, which in his best fense he approves to be the *Truth*; ^b he is happy that condemnes not himselfe in that which he *allowes*; by the rule of contraries, he is wretched that *allowes* that which in his own heart he does condemn.

^{c Tit. 1.15.} ^{d Rom. 14.20.} ^e All things indeed are *pure*, but it is evill for that man that eateth ^d *να προκλειεται* with offence, or his heart checking; ^e he has confidence towards God whose heart condemnes him not, hee then whose heart condemnes him can have *none*; if *Obstaculum in via in quod non currit ut hic in cordi*, none his proceeding (at the best) is vaine, and therein *sinfull*: Now then, if he that wounds, or is a stumbling block to a weak conscience, sinnes against Christ, how *sinfull* is he that compels a man against his conscience, and so to sinne, how *sinfull* is he that pretends to *conscience*, and yet complies.

^{f Rom. 14.21.} But note, that this *πάγος*, *omne, quicquid* whatsoever is not of faith &c refers to the drift of the context, *sermones sunt accipiendo secundum subjectam materiam*. The Apostle seemes designedly through this whole chapter to argue this question; How a brother offending in things indifferent, not of malice, but for lack of knowledge, should be treated; and, determines that he be gently dealt with, not proudly despised. ^{1. g} Because, this notwithstanding, he is still a *member* of Christ; *there is one Law-giver that is able to destroy; who art thou that judgest another man?* ^{2. h} Because he that is weak to day may be strong to morrow, so that hee may stand sure; for God is able to make him stand. ^{3. i} Because none ought to put an occasion to fail, or a stumbling block before his brother, he that so does, ^j walks

^{g Vers. 3. & 6.}

^{h 10.}

^{i James 4. 12.}

^{h Vers. 4.}

^{i Vers. 13. &}

^{i 15. & 20. 21.}

walks uncharitably, to destroy him for whom Christ dyed ;
nay, cruelly ; to value things indifferent above the salvation of
a brother. 4. ^k Because Gods Kingdome consists not in these
outward things ; but in righteousness &c. 5. ^l Because our
whole practice ought to be in things that concerne peace and
such as tend to edifying. Having thus lecturd to the strong he
intimates to the weak, what danger he is in, if he acts rashly
upon the example of others ^m οὐταναπιστεύειν. hesitans, doubting, ^m ^l
wavering in his conscience ; that he condemnes himselfe, ⁿ ^o ^l 23.
24. ^o for all that is not of faith, is sinne ; all, in things indiffe-
rent, doing or not doing whereof, there is still a possibility of sal-
vation : If the thing be in it selfe necessary, directly, or by ap-
parent consequence derived from the word, such as cannot
bee undone without sinne, or breach of saving duty, it falls not
under the serce of the Apostle, or the drift of these arguments,
which are enforc'd only so farre as the tender conscience of a
Christian, meetely as conscience, and so farre, this is condic-
ded that it may, by all that argue it.

Force is punishment, now punishment is not just, unless the offence be voluntary either *actus*, or *desertu*; *non est nocens, qui* *sponte est nocens*, but he that believes according to the evidence of his own reason, is necessitated to that belief; for reason, bee it *verum* or *apparens*, (which steers a man in all his actions) over-rules him to believe so; nay, should he profess the contrary, it cannot be cald *belief*: for it is impossible for a man to believe otherwise then his reason tells him that he ought; even those things which are supernaturall, and above reason, it is great reason that he submit to without reasoning: and hence the rule *qui rationem in omnibus quartit, rationem subvertit*, but to submit really when reason is *in opposito* is impossible; hence then that which in a mans judgement seemes to be agreeable to Gods word, is his judgement in point of conscience; and to enforce him against that, were to enforce him to forgoe the essentials of a man, to disclaime reason, which so long as he is a man according to his Rationale est proprium quartit measure he is necessitated to keep, and keeping it, he is necessitated to such a judgement, which makes his submission to it not *modo*, Arist. voluntary, *Ergo* not to be enforced.

Now this necessity be it either mortall, or naturall, is still necessity ; if it arises from any obliquity or perversenesse in nature, tis not meerly conscience, and so without the question ; If it arises from cleare judgement without by-end, it is not voluntary ; nor can it be retorted, that though Gods Word binde a man to such a duty, yet if his perverse judgement agree not with the Word, by this argument he ought not to be punished ; For where Gods Word binds, the indifferencie vanishes : Make that evident, and the argument will vanish with it ; and evident it will be, if it be in fundementals, and things necessary to salvation ; against which if any man contest, tis for more

* Tit. 3. 10, 11. then conscience : He is (as the Apostle sayes) a ^a Heretick, and condemner of himselfe ; he has by-aymes, or he could not contest so evident a truth ; if so, hee belies his Reason, and that is voluntary, and so punishable.

^a Act. 17. 11. ^b Mat. 24. 4. ^c 1 Cor. 4. 1. ^d Thes. 5. 21.

3. Thoie of ^a Berea are memoriz'd more noble for that ^a *et cetera*, they daily searched Scripture : ^b Take heed that none deceive you, was our Saviours, and ^c *Try the spirits, Prove all things* were the Apostles : And why so ? If there be not a faculty in the soule to judge whether *the thing be so*, and by that judgement to satisfie the conscience : If men must comply to that sence which seemes contrary to the judgement, why waste they time to search at all ? were it not better without search to enjoyn *implicite* submission to that sence, to which at length he must be enforced to submit ? How differs this from an *implicite* faith ? Searching proving can be of no use, but to rack the conscience, puzzle it with those scruples, which had it not searched, it might have *blindly* swallowed : Direct *Tan-talising*, to preach a poore soule into so much liberty of Scripture, as must beget his *torture*, not his *satisfaction* ; either prohibite him to search at all, or let him be sensible of some benefit by search ; *Ad vanam & inutilia, Lex nec Dei, nec hominis cognitio.*

*Tan-talus a la-
bris scius,
fugient a captat
Flumina-Hor.*

Object. If it be argued that water is given to cleane, or quench the thirst, not to suffocate ; if a man of his own proper folly will plunge himselfe beyond his depth, he perishes by the error of his *owne* rashnesse ; the lawfull use of Scripture is commendable, but he that abuses this liberty unto wantonnesse, has no injury if he be reduced into his *medium*.

Answe.

Answe. And be he reduced, that so abuses it, wilfully, maliciously, wantonly: we argue for tender soules that search with meeknesse and humility; that search as they are commanded ^a πάντα, all things, and *all* Scripture, for ^b πάντα, all is profitable that the man of God be perfect; *In foro exteriori*, or things temporall, there is a boundary, how farre a man may wade, yea and he has a power *within himselfe* to confine or inlarge his pace; but there is no limit in the Scripture, how farre we may inquire; neither is depth of judgement, nor ^c measure of grace in a mans owne power; Tis now the time when men shall be ^d taught of God, and such daily are added to the Church ^e τοις οἰκοπέδοις, which should be saved; such whose hearts like that of *Lydia*, the Lord not man had opened, *ocelle credere est mere gratie*: Diversities of gifts, differences of administrations there are, but all this worketh one and the selfe-same spirit, *καὶ ὁ πνεῦμα πάντες*, as he will; In morall vertues indeed there is *habitus electivi consistentis secundum rationem*, but God gives grace, yea πάντα, every good gift comes downe from the father of lights, and that *freely* without any desert, act of ours; so that he that does so plunge himselfe, does it in the search of that which he is commanded to search; error perhaps there may be in his judgement, or a defect in grace, both which should be rather pitied and prayed for then reproached, lest we seem to charge God, either with injustice or unadvisednesse, for that he has not (suitable to our *blinde* fense) more equally, or more fully distributed that which is his *free* gift, God is not ingag'd to worke miracles, or to inspire at the pleasure of his Creatures.

4 The genuine proper instrument to raunge a soule to a true knowledge, is the word ^a; Faith it comes by hearing not compulsion; no conversion, but there fore-went a preaching; when ^b Peter spake those words the Holy Ghost tell on all that heard it; 3000. soules at one Sermon: ^c Philip preached Jesus, and the Eunuch be'eved: Twas Christs commision ^d Go and teach; teach them to observe all thing, that I have commanded you, not compell them; ^e Upholding all things by the Word of his power, and indeed the powerfull operation of the Word has been ever such a miracle, as truly argues Christi-

^a 1 Thes. 5.21.^b 2 Tim. 3.16.^c Ephes. 4.7.^d Isay 54.13.^e Act. 2.47. qui^f salvi fuerint,^g 2 Cor. Act. 16.14.^h Deus non tan-ⁱ tum est causa^j malis aut mi-^k rauis a conver-^l sions humanae,^m sed physica.ⁿ 1 Cor. 5.17.^o 1 Cor. 10.34.^p 1 Cor. 10.35.^q Eph. 2.8.^a Rom. 10.17.^b Act. 10.41. &^c 11.22. 24. &^d 2.41.^e Act. 8.37.^f Mat. 28.19,20^g Heb. 1.3.

anity to be of God: In the mouth of *Stephen* it could not bee
 f. 12. 6. 10. f resisted; while Christ spake to the travellers, their hearts
 g *Luke* 24.32. burnt g within them; others at the hearing of the Word
 h *Act. 2.37.* *h κατεργάζεται τὸν νοοῦντα*, were pricked in their hearts; for the
 i *Heb. 4. 12.* Word of God is quick and powerfull, sharper then any two-edged sword piercing even to the dividing asunder of the ioule
 and spirit; a discerner of the thoughts, &c.

The Disciples had *legitiam*, *licitiam*, *authoritatem*, *jus*, auth-
 rity to preach by Christ's Commission, but *līcēiā*, power to
 k *Mat. 28.19.* carry on the worke, they had not till the Holy Ghost came
 Mar. 16.18. upon them: The Word is the ⁱⁿ power of God unto salvation,
 l *Act. 1.8.* whereof the efficacie was such, that *Paul* was not ashamed don't,
 m *Rom. 1.16.* for the wicked he shall consume with the spirit of his mouth,
 n *2 Thes. 2.8.* with the brightness of his coming; But o *his Flock* he shall feed
 o *1 Sa. 11.4.* like a *Shepheard*, he shall gather the *Lambes*, young Christians,
 Se supra *Act. 1.1*; in his arme; he shall carry them in his bosome, tenderly; he shall
 gently, leade; not destroy with the sword those that are with
 young: Now to inforce a tender conscience (that heares and reads
 the word) to conformity, prevents the Word of its operation.

5. The Gospel has also a peculiar way to reduce the disobe-
 p 2 *1 Thes. 3. 6.* dient, tis a gentle one but powerfull, only *Deserion*: p withdraw
 14. 1 *Tim. 5.20* from such a one that he may be ashamed; he that will not receive
 q *Titus 3.10.* Christ, is not *worthy* of Christ, in that he has punishment e-
 r *Mat. 10.14.* nough: q Admonish him oftēn; if he continue obstinate, reject; Go thence, shake off the dust of your feet; Leave him to the
 vid. *Divis. 1.* hardness of his heart: If his conscience be not truly right, it will
 Self. 10. check; if it be damnable, it will grow lewd; and then it is no
 longer conscience; if not, then may the sword be usefull.

6. Tis possible the way that is inforced to, *may be* erroneous; tis as easie to instance that *Synod*, *Councell*, *Parliament*, that has mistaken, as that which has not; one repeales that which a former upon grounds of policie and religion has established, both cannot be in the right, for truth alters not in point of conscience with the *age* or *climate*; Tis as naturall to erre, as it is to be a man: Is there a precept that any such shall be infallible, or a president that any have been so; tis not much more then an age, since that this State ^{*} enacted that forme of worship, which is now generally exploded, and those conditioned

*Humanum est
errare.*

^{*} *1 Eli. 2.*

oned men were resented as the troublers of *Israel* by a publike
fence, which are now honoured as the onely holy ; Tis not im-
possible, but that a new light may discover a necessity of farther
reformation, nay we see it already contested, and that neither
by unconsiderable persons, nor perswasions ; wee cannot be
more confident of our truth, then were our arcessors of their
errours ; nor can we depose our lives for the defence thereof,
with a greater chearsfulness then did they ; nay then we daily
see others doe, upon principles that are *oppugnant* unto ours ; If
this age be freed from superstition, and has attained a greater
liberty of knowledge, why may not *some* in this age have a clea-
rer evidence then others, why may not the *next* age have more
then *all* ; A single *Micaiah* proved *all* Prophets to be sedu- 1 King. 12. 6,
cers ; not that it is so probable but that it is not impossible, *ab
esse ad posse* is a good consequence ; God has fixed no certaine
time, nor is it in the Gospel that this identicall age is that very
time which must discover the whole truth ; Nay *hic in parte
solum cognoscimus*, we can discover but in part, *Umbra in lege,
Im gom evangelio, veritas in caelo*. Tis in heaven onely that we
shall bee as we are seen : There shall we be perfectly happy, be-
cau'le there onely we can perfectly know what, and how it is to
be so ? He therefore that here presumes he has the whole, and
nothing but the truth, argues himselfe to be as higly *insolent*,
as hee does the rest of all man-kinde, to be *ignorant*.

Sirce then there is no assurance but that which is establi-
shed may *possibly* be erroneous : How preposterous is it to in-
force a soule not onely to forfake his con'science which may be
truth, but also to ingage his conscience contrary to his owne
rea'on in that way which may be *errour* ; the point not of pri-
vate interest, but salvation being in question ; and the non-
conformity (if it be mischievous) reflecting only (in way of
reall prejud ce) upon him selfe and his owne foule.

Unto which ienee onely these arguments are intended ;
(meaning by *conscience*, such a ones as is al eady *infra ecclesi. ms
Christianum*, and so within a possibility of salvation, and that
merely without relation to any rea'on or State, which resenting
it as detruactive to the publike, it falls under another notion
then *merely* conscience ; therefore in the case of temporall im-
potions,

positions, as oathes &c. if the higher powers shall impose any as a *Shibboleth* or discovery of affection for the security of the publike none are injur'd, if they are inforced either to accept those oathes or to with-draw ; their refusall implying a disrellish and an aptitude to thwart the way that is authorized, unless otherwise they can give satisfaction of a full compliance

** Et ratione doctis, to the thorow end and intention of the oath ; * Ratio doctis, &c.*
necessitas barba- Tis es'centiall to all creatures to endeavour their owne safety ;
ris, mas genitil us
& jers natura
ipfastr. pslt, ut
vim injuriam,
pericul'um qua-
vis ope & can-
te a capite &
corpore propul-
forent. Cicer.
2 Mat. 10. 16. *private.*

S E C T. III.

*What exorbitancies in the exercise of conscience, are apt
and necessary to be restrain'd.*

IN one that scruples to conforme are considerable his *disposi-*
tion, his opinions, and his practice ; particularly thus :

1. If his judgement be unsteddy, of an unconstant dispositi-
on, fann'd to a new fense by every breath of wind ; clouds
without water, carried about with every tempest ; *Seducti-*
onibus suis se se oblectantes, sporting himselfe in his owne de-
ceivings, beguiling unstable soules ; not enduring sound Do-
ctrine, but after his owne ^b lusts, heaping to himselfe teachers
having itching eares ; being ^c *quædis* and *asqæctoi*, unlearned,
not settled, wresting and perverting the Scripture to his owne
destruction : *Qui non cadunt in constantem virum vanisunt ti-*
mores astimandi. So the Heathen.

^a 2 Pet. 2. 13.
ἐπεριφόρτες
gloriantes *flēp.*

^b 2 Tim. 4. 3.
^c 2 Pet. 3. 16.
Iude 13.

2. If his opinions be destructive to the *fundamentals* of
Christianity, subverting the ever approved articles of faith,
that

that faith which except every one keepe holy and undefiled, without doubt he shall perish everlastingly : c There is a sinne unto death, *Non pro illo dico ut roget*, d that can never be for- given, therefore never to be prayd for, ergo not to be permit-
ted. c 10' n 5. 16. d Mat. 12. 31.

3. If his opinions be inconsistent with the fundamentall go-
vernment of the State, such as feares up the sinewes of all So-
ciety and good order ; encourages him upon all advantages to
make a fraction in the bonds of *peace* and *love* ; like those,
Nulla fides cum hereticis, no faith with Protestants, for so they
judge us ; that the Pope has authority to dispense with
oathes and ingagements ; That all A&ts are lawfull which
conduce to support that which advances their Religion ; a
principle of the Iesuits.

4. If he be a meere *Statist* in Religion, moulding it to his
interest of ambition, greatness, profit, &c. to ingrosse a con-
fluence of votarists, to denominate a sect, like *Dibtrephes* to have
preheminence, *Et dicier hic est*, to be gazed at as a man popu-
lar, gracious, eloquent, much frequented ; to ingage the favour
of such a person that has power, *ut in foro*, to follow the fashion
in Religion, and change it as we do our clothes for more warmth
or more respect.

5. If his practice be factious, busie, active to undermine the
worship that is established, f despising government, presumptu- f 2 Pet. 2. 10.
ous, self-willed, not afraid to speake evill of dignities ; murmu-
ring g, complaining, walking after his owne lusts, obstinate, g 1 Inde 16.
peremptory in his way, to the confusion of all others ; If (not
content with the quiet and peaceable enjoyment of his consci-
ence to himselfe and God) out of a fiery, indiscreet zeale he
shall hurry into extravagancies, tending to discompose the or-
der of Religion and the State ; These and the like, &c. oust
their persons of protection by it, and subject themselves to pun-
ishment, as other evill doers that offend the Law : This the
Apostle seemes to intend ; Of some wee must have compas-
sion h *πικενειν*, making a difference ; Others wee must
save in feare i *ἀγαλαζομενοις*, forcing, plucking them out of the h 1 Inde 22. 13.
fire.

He that argues for a peaceable injoyment of the conscience
I unto

unto some, intends not a confusion unto all ; or that his tenderness to the private, should reflect to the injury of the publike, *Suum cuique incommode ferendum est potius, quam de alterius commode detrahendam, &c.* Nor let any pretend conscience, when he a^{es} confusion, for if the Devill gets that *Fort*, he is invincible in that man ; and can hurry him into any mischiefe, upon the same principle ; if it suffice to say the conscience di-
states, and injoynes to such a practice who can question any exorbitancie, if he but sayes tis conscience ; Nay, with what spirituall weapons is it possible to beat the Devilli out of the heart when he possesses so stedfastly the conscience, that it admits no discourse, to batter it : or can give repulses with a plaine affirmative, *that tis his conscience*.

B:7. Ep:3. 4.

Beza suppos'd it to be *Diabolicum dogma finendum esse unum quemque ut si voler. pereat* ; Diabolically to permit a man to de-
stroy himselfe with his owne errors, much more to destroy others ; doubleesse the Magistrate has more conscience to pre-
vent a publike mischiefe, then another can have conscience to foment one : And were there some awe over such extravagancies, men would be induced to recollect themselves (from the delight of venting novelty) to examine the old truth, and upon inquiry to unmask their errors ; Multitudes there are that by false prejudice, triviall feares, nay and the Devils subtillty are prepossessed and terrified from search, who perhaps were they gently over-rul'd, to inquire further, would soone resent their misconstructions, and blesse the meanes and opportunities of clearer information.

b Austin.

Magna est veritas & prevalabit ; Truth discoveres it selfe to him that approaches towards it ; *Facile se per seipsam defendit* ; No cloud can so obscure the Sun, but at last it will breake forth and display it selfe, but not to him that designedly shalles his eyes, muffles himselfe, or quarters in a dungeon, as doe the Romanists : b *Qui fecit te sine te, non salvabit te sine te* ; Hee that intends for *Sion*, must set his face e thitherward ; and hee c *Ierem. 50. 5.* that will know the truth, must make inquiries : He that pre-
sumes he has enough of truth, neither knowes what truth is, nor is truly sensible of his owne *weaknesses* : He that lyes idle and is carelesse of the truth, is as unworthy of *Reason* as hee is *wisen-*

un'sensible of his happiness above a beasts. Now that such exorbitancies must be restrain'd let us enquire the Oracle; That of Josiah, and the like precepts or presidants out of the Old Testament are quarrel'd at, and perhaps not without cause, as to the cause in question.

For this ^{new} everlasting Covenant, this Covenant of peace, ^{1 Cor 5.13. &} this ^b better Testament written in the heart, suits not with the ^{61.8.} formes and circumstancies of that literall old one, peculiar to the ^{1 Cor 3.24 & 31.} stubborne Jewes, which by this new and living way is now ^{31.33. & 50.5.} abrogate, vanished disanull'd. Some Texts shall ^{Ezek 37.26. &c.} be offered from the New. I would (sayes *Paul*) ^a & *2 Cor 10.10.* that is, that so trouble ^b *Heb. 7.22.* you by false persuasions, that ye who did ^c runne well, do not ^c *1 Cor 7.18. &* obey the truth; Againe, many there are that are disobedient, ^d *Gal 5.12. exo-* vaine talkers, deceivers, &c. ^e *1 Cor 16.20.* whose mouthes ^f *scindantur, ita* must be stopped by sound Doctrine, if it be possible, but oportet, ^{ut finitibiles ad} it must be stopt, and convinc'd ^g *2 Cor 10.10.* *abscisse*, cuttingly, ^{nocendum Bez.} (severely is but a metaphor) one way, if it may not be another; therefore in the same Epistle does hee againe insist, ^c *vers. 7.8.* *2 Cor 10.10.* *abscisse* ^h *et rebu-* *spua os oibhu-* ⁱ *re, vel loquen-* ^j *tem reprimere.* ^a *Ver. 11. abato-* ^k *re & repu-* ^l *scindere.* ^m *Tit. 1.10. a* ⁿ *pa-* ^o *et ait se de-* ^p *cor, repello.* ^q *Gal 5.20.* ^q *Rev. 2.20 do-* ^r *cere, & devire,* ^s *& trahere.* ^t *2 Cor 10.10.* ^u *et rebu-* ^v *scindere.* ^w *2 Cor 10.10.* ^x *et rebu-* ^y *scindere.* ^z *2 Cor 10.10.* ^{aa} *et rebu-* ^{bb} *scindere.* ^{cc} *2 Cor 10.10.* ^{dd} *et rebu-* ^{ee} *scindere.* ^{ff} *2 Cor 10.10.* ^{gg} *et rebu-* ^{hh} *scindere.* ⁱⁱ *2 Cor 10.10.* ^{jj} *et rebu-* ^{kk} *scindere.* ^{ll} *2 Cor 10.10.* ^{mm} *et rebu-* ⁿⁿ *scindere.* ^{oo} *2 Cor 10.10.* ^{pp} *et rebu-* ^{qq} *scindere.* ^{rr} *2 Cor 10.10.* ^{ss} *et rebu-* ^{tt} *scindere.* ^{uu} *2 Cor 10.10.* ^{vv} *et rebu-* ^{ww} *scindere.* ^{xx} *2 Cor 10.10.* ^{yy} *et rebu-* ^{zz} *scindere.* ^{aa} *2 Cor 10.10.* ^{bb} *et rebu-* ^{cc} *scindere.* ^{dd} *2 Cor 10.10.* ^{ee} *et rebu-* ^{ff} *scindere.* ^{gg} *2 Cor 10.10.* ^{hh} *et rebu-* ⁱⁱ *scindere.* ^{jj} *2 Cor 10.10.* ^{kk} *et rebu-* ^{ll} *scindere.* ^{mm} *2 Cor 10.10.* ⁿⁿ *et rebu-* ^{oo} *scindere.* ^{pp} *2 Cor 10.10.* ^{qq} *et rebu-* ^{rr} *scindere.* ^{ss} *2 Cor 10.10.* ^{tt} *et rebu-* ^{uu} *scindere.* ^{vv} *2 Cor 10.10.* ^{ww} *et rebu-* ^{xx} *scindere.* ^{yy} *2 Cor 10.10.* ^{zz} *et rebu-* ^{aa} *scindere.* ^{bb} *2 Cor 10.10.* ^{cc} *et rebu-* ^{dd} *scindere.* ^{ee} *2 Cor 10.10.* ^{ff} *et rebu-* ^{gg} *scindere.* ^{hh} *2 Cor 10.10.* ⁱⁱ *et rebu-* ^{jj} *scindere.* ^{kk} *2 Cor 10.10.* ^{ll} *et rebu-* ^{mm} *scindere.* ⁿⁿ *2 Cor 10.10.* ^{oo} *et rebu-* ^{pp} *scindere.* ^{qq} *2 Cor 10.10.* ^{rr} *et rebu-* ^{ss} *scindere.* ^{tt} *2 Cor 10.10.* ^{uu} *et rebu-* ^{vv} *scindere.* ^{ww} *2 Cor 10.10.* ^{xx} *et rebu-* ^{yy} *scindere.* ^{zz} *2 Cor 10.10.* ^{aa} *et rebu-* ^{bb} *scindere.* ^{cc} *2 Cor 10.10.* ^{dd} *et rebu-* ^{ee} *scindere.* ^{ff} *2 Cor 10.10.* ^{gg} *et rebu-* ^{hh} *scindere.* ⁱⁱ *2 Cor 10.10.* ^{jj} *et rebu-* ^{kk} *scindere.* ^{ll} *2 Cor 10.10.* ^{mm} *et rebu-* ⁿⁿ *scindere.* ^{oo} *2 Cor 10.10.* ^{pp} *et rebu-* ^{qq} *scindere.* ^{rr} *2 Cor 10.10.* ^{ss} *et rebu-* ^{tt} *scindere.* ^{uu} *2 Cor 10.10.* ^{vv} *et rebu-* ^{ww} *scindere.* ^{xx} *2 Cor 10.10.* ^{yy} *et rebu-* ^{zz} *scindere.* ^{aa} *2 Cor 10.10.* ^{bb} *et rebu-* 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Hence these conclusions doe result.

1. That such Teachers, and Practices in Religion, there may be that are to be cut off, whose mouths *oposserit*, must be stopt, who must be rejected, may not he suffered to seduce.

2. That such as are to be so dispos'd of, must be *troublers, perverters, hereticks, and seducers*; so that nothing of this reflects against a tenderneſſe to a quiet harmleſſe coniſcience.

3. That such as are authorizd to cut off, reject, to stop, and not to suffer, are inabed to use such *means* as may compleat the work;

Of tender Consciences,

work ; admonitions , persuasions if it be possible ; if men be obstinate, then the sword : and this implied by the Rule, *Concesso aliquo id concessum videtur sine quo concessum consistere non posse* , God that requires the end, grants meanes to attain unto the end ; to require that of man, which man has not power to execute , would return the command nugatory , and God im- provident, which were blasphemy to imagine.

Now this restraint reflects not any thing upon conscience merely as conscience, but upon those uninterrupted miscarriages in the exercise of conscience , tending not only to the scandal of Religion, to the subversion of the weale, but confusion also of the State, in the good whereof every person has an Interest.

S E C T. IV.

That the lawfull power or Magistrate, is the only competent Judge, and correcter of exorbitancies in the exercise of conscience.

Not any that is endued with reason more then passion, but will close in this discourse ; yet every man has a naturall disposition to shift extravagancies from himselfe and out of a certaine, *civitatis* love of his own way pretends some colours, that it is the best ; *sius cuique mos est genuinus* ; which springs from an ignorance of our weaknesses , wee descend not ^a directly into our selves ; nay, it were a degree of great ability could wee doe so ? because yeethink yee see, therefore are yee blind , sayes ^b Jesus : In truth they see best, that are blind in their own opinion ; yet they that are blind, in their own opinion see best : But should every man be admitted to be his own judge, the world would soon dissolve to its ancient

^a *Nemo in se tentat descendere.*

^b *Ioh. 9.41.*

* — *Rudis in digesta moles,*

Ovid. Met.

* *Chaos, yet no man would be guilty.*

Know we then, That *Order* has a resemblance to that providence by which the world is governd, is as essentiall as *society* to the happiness of man.

That to preserve good *Order*, God has expressly ordaind *Magistracy*, some to be Commanders, others to be subject, this he did

did when there were but two, ^c Adam was to rule, ^a Eve to ^c Gen. 3.16. obey.

That Magistracy is to be esteemed as that which does partake of a *Divine Sovereignty*, therefore are they called ^d Gods; for there is no power but is of God, ^e the powers that be are ordain'd of him, and must be submitted to, for the ^f Lord's sake, ^d Psa. 82.1. & ^e Rom. 13.1. ver. 2 & 5. ^f 1 Pet. 2.13.

That one kind or forme of Magistracy, more especially then another, God has not commanded, though perhaps commended, but that power which by the fundamentals of a Nation is established to be the *Higher*, ^g is the Ordinance of God, and accordingly to be obeyd, otherwise were all governments that concurre not in the same forme, violaters of God's Law.

That no forcible intrusion, violence, or subtilty can establish such a power, for so might a powerfull thiese pretend a right, ^h nor is the conscience oblig'd to obey it as the higher power <sup>Extra terris-
rium jus dicin-
ti non facetur
impune.</sup> in any commands, but those which it exercises within its ⁱ funda-
mentall jurisdiction.

That every power that so exercises within its due authori-
ty must be obeyd by *all* within its jurisdiction by *every soule*, ^j Rom. 13.1. and to *every* ordinance that it makes ^k adiutorium utile, ^l 1 Pet. 2.13. *omni humanae creationi*, every Ordinance of humane making; *Qui omnes dicit nihil, nec neminem excludit.*

If we enquire now who is the Judge of *all* exorbitancies, and who has power to regulate in *all*, tis evident that it is that power which by the fundamentals of a Kingdom is authoriz'd to Rom. 13.3. establish Laws, and see them executed; that power which bears the sword, to preserve the *good* to correct the *evill*, and so respectively from the highest to the inferior: This is that ^l Tim. 2.2. power which is oblig'd in duty to take care, that we may lead a quiet life and a peaceable, in all godlinesse, and in honesty: Now if this power be not the only Judge what tends to peace and godlinesse, what to disorder, what is evill, what is good? how can he know to advance this, suppress that, encourage the *one*, to correct the *other*.

If such a legal power shall authorize within its jurisdiction Ordinances that are not just, though Religion requires us *not to act*, yet it commands us *not to resist*; we must obey God

God rather then men, that is wee must rather suffer by man, then disobey God; he that requires wee should not obey an unjust command, enjoynes also, that we should not resist a just power; that is, a power executing according to its authority, for we obey not the higher power because it is worthy, and worthily commands, but because it is the higher power, not because it is good, but because it is true and lawfull. The higher power is Gods Minister sometimes to convey a mercy, if it govern well: sometimes a vengeance if it govern ill; what ever haps, so long as it is a just power, and not incroaching unjust authority, it must be sufferd, as we doe *sterilitatem, & imbræ & cetera naturæ mala*: The Jewes had a Law that whosoever cald himselfe the Sonne of God shold die; twas an unjust one, yet twas a Law, and Christ the only Sonne of God submitted to it.

Submit, that is either *agendo*, or *patiendo*, actively or passively, doing what the Law requires, or suffering what the Law imposes: he that requires us to submit to, not to resist the power of man, enjoynes us not to disobey the Will of God, nay, to obey his univerſally, others as they comply to his. Charles the Ninth offerd that brave Prince, the Prince of Condé his choyle, whether he would goe to Masse (as twas the Law) or goe to perpetuall banishment, or imprisonment? What, replies he, *To goe to Masse is simply unlawfull, therefore will I not chuse that, To chuse imprisonment or banishment, I cannot, for it will imply a guiltynesse in my selfe; you are the higher power, inflict on me what you please, I am prepared to suffer*: If we doe well and suffer wrong and take it patiently, this is acceptable unto God; hereunto are we called, for Christ also sufferd for us, leaving us an example that we should follow his steps; *outus est in diebus suis*, so is the will of God, that by well doing, we should put to silence the ignorance of foolish men, as free, and not having your liberty for a cloak of maliciou nesse, but as the seruants of God.

^a *Sta. 26. H. 8.* A Prince is cald *Caput Ecclesie*, the Head of the Church ^b *metaphorice*, as having the Sovereignty of extermal government over those men of whom the Church consists; he is *Caput politicum*, but the *mysticall*, or *ministeriall* Head, of the ^c *invisiblē*.

Eccl. 10. 17.

D. *measse obli.*
E. 930.

E Pet. 2. 20.

Verso. 21.

Vers. 15.

Vers. 6.

^a *Sta. 26. H. 8.*

^b *...*

Eccles. 26. H. 8.

^c *...*

invisible universall Church is *only* Christ, from whom the who'e body has an influence of grace, spirit and life; to his commands universally we must *comply*, though the commands of the Magistrate (as is aforesaid) we may not *resist*.

Answerable to this sense is there a harmony of Confessions from all the Reformed Churches; *all men of what dignity, state, or condition soever ought to be subject to the Magistrate in all things*, This the French, Har. Confess. Art. 39. Sect. 15. p. 588. This sense has been of late so well enforc'd, that I shall but *actum agere*, to adde more, suffice it only, that the *quotations* at leisure be perus'd.

Confess. Ausp.
art. 5. Helv. lab-
ter Confess. cap.
30. Bohem. ch. 1.
23. Belg. art. 36.
p. 588. Sax. Art.
23. p. 593.

SECT. V.

Considerations to induce to meeknesse, and humility.

NOthing is more desirable then a cordiall *unity* of all the World if it were possible, more especially of such as have a sense of God which might be easily effected could the stronger Christian incline to *meeknesse*, and the weaker to *humility*; both qualities most suitable to the life of *Jesus*, most consonant to the simplicity of his *Gospel*, most comfortable to the soule, most important to the publike; To enforce which, a peculiar *Treatise*, and a more genuine *Artist* would be seasonable, something to allay the fire and fury of the *Pulpit*, and that the *passions* of the *Vulgar*; we have one *Sermon* of our *Saviours*, and that one would end the quarrell could all the rest (both here and there) be silent, or at least awhile but *paraphrase* upon that.

Mat. 5. 6. &
7. chap.

Suffice it, the remainder of these endevours to hint in brieke some rationall considerations, which *every active soule*, may revolve in his owne thoughts, apply respectivly to his own person, and improve in his life and conversation.

[To temper the stronger Christian with the spirit of meeknesse, and with charity.]

i. Consider, That true Christian charity thinks *no one* ^{1 Cor. 13. 5.} *evil*; It both judges and does to others, as it would be judgd *and*

and done unto; how then can he that makes a conscience, condemn another, for doing so? he that makes none, how should he condemn that, which he knowes not what it is?

He that has no by-interest of his owne, has lesse occasion to surmisse that others have; he that aims at Interest can have no good end, when he judges others: Certainly, he that has no false Bias, but is carried on to tendernes out of love and feare of God, if hec may not be countenanced in his error, yet he ought not to bee reproached for his *zeale*: Is any scandalized that another is more scrupulous to displease God, more carefull of his actions then himselfe; certainly, tis *acceptum*, not *datum*, and hee has little comfort in his own way, that diverts his devotion to persecute the hamelesnesse of another: it seemes that he would doe ill, rather then not be *doing*.

2. That all such as concurre in the essentials of Christianity, are *infra Ecclesiam Christianam*, and for that even *quoniam hominem* as to man, are not to be excluded a possibility of salvation, as no heathen is *quoad Deum* as to God. The wayes of God are not within the ken of man, he has set bounds to our judgement, but not to his own power; God (sayes that pious Doctor) condemnes not for any more then he has revealde, as some have only the Law of nature, so are they not condemned for worshipping God according to the Law of Moses or the Gospel, but simply and only for breaking the Law of Nature, *They that sinned without the Law shall be condemned without the Law*: At the last day shall no more be laid to their charge; this you knew, this you broke; He then that pursues his conscience according to what hee knowes, if God will not condemn him, how darest man; all must grant that he who keeps his conscience in things *indifferent* may be saved; but none can deny, that he that acts against his conscience in things of the *same indifferency* condemnes himselfe.

3. That all men have neither an equall measure of illumination, but the spirit as the winde blowes, when, how, and where it lists; nor have all men an equall depth of judgement; It lies not in us to dive deeper with our reason then nature has inabled us, nor to be more fully inspir'd then God pleases: He therefore that reproaches a man that is not wilfully obstinate, for

D. Preston of
Humiliation,
Serm p. 215.

Rom. 2. 12.

Nota.

Iob. 3. 8.

for his incapacity stricks at God, who is the disposer of his gifts : did we bear a due respect to God, we would be content to wait his leisure ; if any man be otherwise minded, God shall in time reveale even this unto him ; nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

4. That Christ is the Head of the *whole* Church, which though it has many members is but one body, into which by ^{1 Cor. 12. 13, &c.} one spirit, they are all baptizd, and those members hath God set in the body as it hath pleased him ; but no one member ought to despise another, or to say, I have no need of it : all the members, yea, even those which seeme to be most feeble are necessary : what though one esteemes one day above another ? what though another esteemes every day alike ? what though one believes, he may eat all things, and another who is weak eateth herbs, let not him that eats, despise him that eateth not, nor he that eats not, despise him that eats ? *God hath received him, to his own Master he must stand or fall, yea, God is able to make him stand.*

5. Such there were, and now are, that ^a are unskilfull in the word of Christ, yet they were ordered to have *milke*, and not be enforc'd to starve for want of food, because their stomacks cannot digest *strong meats* : strong meat belongs to such as are of full age who by reason of use, have their *sences* exercised to discerne both good and evill. Such therefore as are weak in the faith receive, but ^b μὴ εἰς διαπλούς διατροφὴν μὴ not to quarrell at his doubtfull thoughts ; ^c those that are strong ought to bear the infirmities of the weak, and not to please themselves : Let every one please his neighbour to his good for edification ; he that may bee chargd for deficiency in some things, may perhaps deserve praise for his proficiency in others : let those good parts for which he deserves, qualifie in relation to those he wants.

6. God accepts according to what a man hath, not what he hath not, but principally his eye is upon the heart : If sincerity be there, God may dispence with some infirmity, so it be not wilfull, in the act ; ^d I knew (says God, to *Abimelech*) thou didst this in the *simplicity* of thy heart, therefore have I with-
^d Gen. 20. 6.

held thee from sinning against me ; what not sinne, and yet he took *Sara* from her Husband ; doubtlesse it had been a sin in another, which was not imputed to him, by reason of the innocence of his intentions ; *In amicitia honesta, mensura est dantis propositum, sic in amore Dei* ; The widdowes mite is more commendable then the vaunting act of *Ananias* and *Saphyra*, though they sold all their possessions, and laid the mony at the Apostles feet ; & This poore widdow (sayes Christ) cast more in, then all they that have cast into the Treasury, not more in respect of quantity, but *more* in respect of heartinesse, for shee cast in *τόν τὸν βίον*, her whole Life, her Soule and all. Christ valued her according to her intentions.

Pro Rabir.
Pugib Cic.

Soli Deosae
quæ clementia
noscit. Cland.

cic. de Orat. lib.
1.

7. *Satis est homines imprudentia La, sors non erigere, urgere vero jacentes, aut precipitantes impellere inhumandum* ; To provoke by obloquy such as through weaknesses are fain, is not comely, but to insult over such as are dejected, and to urge them upon courses that are desperate, is inhumane ; God is all goodness, and we sympathize his nature in nothing more, then in doing good unto his *Image* ; nor is any thing to nature more agreeable then to assist *Consortem naturæ*, a creature that partakes of the same nature : He that does good to any, makes himselfe master over him to whom he does it ; it argues courage and magnanimity, whereas *cruelty* is a most certaine evidence of *cowardize* : *Si quis cuique modus est tamen magis offendit nimius quam parum* ; hee that inflicts more then is moderate, offends more then hee that inflicts lesse ; the first acts upon a lostinesse of stomack, the other upon a goodness of disposition.

Now if in civill affaires, mildenesse be so commendable, much more is it in cases of the Conscience, where the error reflects only to his injury that so erres, concernes only his owne soule, where it is grounded upon so holy a design as the service of his maker, only upon a tendernes to displease him, and to work out more securely his owne salvation ; if it be managed by any other interest, I am not his Advocate.

8. Persecution, of all others, is most monstrous in a Christian, who is lessond to love his enemies, to blesse them that curse, to doe good to them that hate him, to pray for such

Mat. 5. 44. &c.

such as shall despight fully use him : Tis the heathen way to propagate their impostures ; the simplicity, meeknesse, innocency of a Chrittian, distinguishes him from the worshipper of a feigned Diety, and begets a reverend esteeme in the hearts of the most prophane ; *Laus vera humili sceler* *Sen. in Thyest.*
contigit viro : nor yet is *rigidnesse* any probable way to beget a *unity*, it inflates the passions with anger, which swell to bitterness and revenge, as wine making drunk the soule, which being so, is destitute of soundnesse in the judgement, so that instead of endeavouring to comply, it studieth reasons to justifie his Non-conformity, and to brand the cruelty of his persecutor, which degrees from matter of religion to a caue of interest, and thence arise those factions, warres, and counterminings in a State ; attributing to their party praises, to the contrary accusations, interpreting all occurrents at their owne pleasure, as it may serve to inhaunse their interest, and confound their adversaries : all that are averse are accounted wicked, yea, all that intimate any thing of good concerning any of them, are suspected to adhere : And this arises from the violence of passion and spleen, which has corrupted the understanding so, that it cannot judge according to the *truth of things*. Now if men dealt mildly, and only by perswasions, especially with such as have any true zeale to goodness, there would in time grow society, commerce, and mutuall respect ; and so frequent opportunities of clearer information : The most certaine way to overcome, is to give way, *Pare & Impera*.

9. Though there be a non-conformity in things indifferent, yet it subverts not that *Unity* which is the Interest of *England* : The root is the same, which gives both nourishment, and the same principles are concord in to obstruct the common Adversary, *the Interest of Rome* ; against which none will be more ready to ingage their lives and fortunes, then those that are most conscientious. So long as the heart is right and reall to the State, without engagement to any forraign Power, we need not fear any treachery, or correspondency with the Enimy : An acting Muscall Unity is not necessary in the Church, though it be upon a Stage : The heart can send up Incense in any posture ; leave every man a liberty in that, which may accommodate him best to

edifying, which may yeeld his soul the aptest opportunities of enlargement : How can such triviall differences in the formes of worship, reflect to breed confusion in the State, unlesse that contrariety and compulsion ingender animosities.

Those severall Orders of Monks, Priests, Jesuits, in the Church of Rome, are different in their Rules, which every one respectively may practice without reproach, or mischiefe to the Foundation upon which they are all built: nay, they have contrary tenents which are justified by succession in their respective Orders, sometimes with bitterness; yet for that they agree in the Root, they are not condemned; or should they be, perhaps the remedy would be worse then the disease: Though we may not partake of their superstitions, yet let us endeavour to practice their discretion: *Fas est & ab hoste doceri.*

10 Such quiet tender consciences, may be under a Presbytery without confusion; we must distinguish between such as make a conscience, and have a ience of Grace, and others that know not what it is. If the first be in some errour, *persuasion* is the proper expedient to reduce them: for the other, some *Coersive*. Many there are *mera abnegationis* or *prava dispositio-*
nis, some ignorant, others obstinate, not a few notoriously pro-
phane; upon such persons let the power of the Presbytery be
exercised, to inforce them to the Church, for information:
How can the word operate, if men will not admit of an oppor-
tunity to hear, or at least to read? In a Christian State men
many not be permitted to continue Heathens: He cannot bee
truly conscientious, that knowes no God; and he does but pre-
tend to conscience, that has not grace to use it. Without a
Presbytery, multitudes of these there will continue, who will
value the losse of a dayes-work, above the operation of a months
Sermons; nor will they ever adhere to any one Congregation
unlesse they bee compeld: Sufficient will be the toyl of that
Discipline to regulate persons of that quality, besides those that
are factious and exorbitant: To which work all persons that are
conscientious will (without doubt) contribute their assistance;
and for this use a Presbytery is molt *apt* and necessary.

11 Noman ought to think of himselfe more highly then he
ought, but to think soberly, according as God hath dealt to
every

*Dr. Willets synop.
controversy pro-
pe finem.*

every man the measure of Fayth ; Be not high-minded, but ^{Ver. 16.} *condicend* to men of low estate ; Let no man bee wile in his own conceit, leſt pretending to correſt the errores of another, he aym to unlade his own paſſions, to eſtablish his own ſenſe : He that preſumes moſt, may fall ; Twas ſayd of *Saul*, there is ^{1 Sam. 10. 24.} none like him among all the people, yet ſhortly after hee was ealt off : and *Paul* a perſecutor, became a chief Apostle. God knows to what he has intended every man and we leaſt know what we are, or what we may be, what ere we are.

12 Lastly, know that the ſervant of the Lord muſt not *ſtrive*, ^{2 Tim. 2. 24.} but be gentle unto all men, apt to teach, patient, in meekneſſe inſtructing thoſe that oppoſe themſelves, *if God peradventure will give them re pentance to the knowledge of the truth* : He muſt ^{2 Cor. 6. 3,4.} not give offence in any thing, that the Miniftry be not blamed; but he muſt approve himſelte in much patience, by long ſuffering, by brotherly kindneſſe, by love unfained. Let us not there- ^{Rom. 14. 13.} fore judge one another any more, but uſe our judgement rather in this, that no man put an occaſion to fall, or a ſtumbling block before his brother.

S E C T. VI.

*Considerations to induce a tender Conſcience to confor-
mity, and ſubmiſſion.*

Conſider, that though tis poſſible that what is or ſhall be auuthorized, may be erroneous, yet tis farre more probable to be the truth, then the private ſenſe of any : when two or three be gatherd together in Chrifts name, he promifes to be in the midit of them, doubtleſſe not leſſe effectually if *many* be ſo; especially if thoſe *many* be impartiall, unbiaſed, voyd of ſelſe-Interest : Nothing indeed can be aſted, but a ſpitefull wit may wrest it to intend an interest, and nothing can be ſo full of interest, but a ſubtle wit may ſo manage it, as to ſeem to intend none. Therefore in our judgement of Interests, we ought to be diſcreetly cauious, leſt affection over-rule us to be *uncharitable* unto ſome, and *partiall* unto others : Now it is one prime ſym-
ptome

ptome of candidnesse and integrity, not to be obstinate, to be apter to submit to the fense of *many* then to abound in our own.

2. Tis not only rationall, that we submit to thosē that are in probability more rationall, more knowing then our selves, but it is also a enjoynd that we submit to thosē that are *over us in the Lord*; Obey *τοὺς ἡγεμόνας* those that are your leaders, submit your selves, for they watch for your souies, as they that must give account: Therefore did God give us Apostles.^b *πατροὺς*, Teachers &c. That henceforth wee be no more children *τελεσθεῖσιν* with the wind of every doctrine; not that we should with a blind devotion submit implyedly to their fense, but that we should not presume too obstinately upon our *owne*; nay to bee swayd totally by our own fense, is a kind of blind submission to it.

3. We must not explode circumstances in the form of worship, on'y for this, that they have been exercisid in the Church of *Rome*, no more then we should decry Scripture, because the Devil quoted it; *Comede dāylas, & projice foras duriciem*: Eat the Date though yee cast away the stone: The abuse of a thing is mischievous, reject that, and not the lawfull use: Should we forbeare the old Churches till wee erect new, our devotions would grow as cold, as our purses empty; which we should not more repent then we should be scot at for our indiscretion: He that refraines a place, because the superstitious or prophane frequent it, by the same reason should depart the world because they have and doe inhabite it. A candid ingenuity should no more refraine places then he should discourses, that are contrary to his, for that were to prevent other men, means to be convinced, or himself, if he be in error: He that totally separates, denies the Word a meanes to operate; if all doe so, the publick Minister may in short time preach singly to his Clark.

4. It is not possible, nor indeed necessary that our practices should be in all things modeld by the *Primitive*; *Distinguen- dūs est de loco, tempore, & personis*: All things amongst the brethren were in *a common*, as well to tellis to the Jewes the sincere unanimity of believers, as in that scarcity to provide, that none might be diverted by worldly cares from a constant *promulgation* of the Gospel; Their Assemblies were in *private*

*contraria jux-
tæ se posita ma-
gis elucent.*

2. Act. 4. 32.

vate to avoyd the persecution ; they taught sometimes in ^b the field, on the shore, in the Marker, as they dar'd make use ^c 21.5. & 17. of an opportunity, or gaine an audience: The Apostles them- ^c selves laboured to get a livelihood, that they might not be ^c bur- thensome to the brethren, and so in that *embrio* of the Church ^c discouragē Converts ; they baptizd in *Rivers*, having no au- thorized place, apt to receive the multitudes that came at all times, and upon all occasions &c. But as the Church encreas'd, and won upon the Civill Magistrates, it rallied it selfe into ^d 1 Cor. 14. 40. *decency and order* upon those generall rules of the Apostles: That ^e Col. 6. 14. Order which he not only enjoynd, but ^c joyed in when he be- held; it gives luster and *sets off* the Ordinance, whereas con- ^c Col. 2. 8. fusion gives occasion to the Adversary to speake ^f *reproachfully*: ^f Tim 5. 14. The Divell and his instruments are of themselves too apt to contemn *holy* things, and to catch at all opportunities that tra- duce the good way; it becomes us therefore by peaceable pro- ceedings to take off the *occasion* of reproach, as we tender our own quiet and their conversion; for if we are divided about *God*, we shall harden *men* in their prophannesse as if we did co- operate with the *Divell*: The times primitive were necessitated to do some things not so orderly, which is not tollerable in us, who may doe otherwise, yet professe the *Gospel*, since the *Gospel* is authorizd by the *Law*.

5. Men naturally are inclind to embrace and improve a *no- velt*, *Cunctarum novitas gratissima rerum*: The Spirit cannot ^{no- velt} Ovid, lib. 3. de Ponio. be without *action*, wherein it is truly *celestiall*, the nature of which is to be in *perpetuall motion*; it catches at all over- tures that are *strange*, that thereby it may seeme more know- ing then is ordinary: Besides, the newnesse of a subject en- tertaines the spirit with *variety* of contemplations, which tickle and delight the fancy. Now when the affection is possest (and something passionately) it musters up the whole strength of *reason*, to make good what it affects, whereby the party is dis- abled sagely and discreetly to enquire into the *naked* truth of things, being biased and engaged within himselfe, to one side more then t other,— *Male cuncta ministrat Impetus*— where there is *Passion*, nothing can be well effected; Let us consider the *disadvantages* we are *cast* upon, when we entertaine a *no- velt*

very, and beware lest seeming to imbrace a truth, we doe it not to indulge our affections, and thereby commix with error.

6. Men also covet naturally things prohibited, and are soone glutted with what they at liberty possesse ; yea, difficulty to obtain, increases the desire, and the pleasure is the greater when it is attain'd with difficulty, yet no sooner have we that pleasure, but it as soone growes nausious and unsavoury : therefore is a *Prohet* (though never so excellent) without honour in his own Country, where hee is known, and has been freely heard : The Israelites loath'd that *Manna* which not long before they murmurrd for, and desire old Leeks and Onyons, which they had disgusted ; A mans avarice encreaseth with his *plenty*, few there are that can bee happy, because they are ever coveting ; never content with that which they enjoy—*nec voto vivitur uns* ; But the busie appetite is still working to beget its own torment ; so that the desire and the fruition are alike painfull : Nay, we are *ad fallendum nosmet-ipsos ingeniosissimi* witty and industrious to deceive our selves ; we labour with as much vehemence (under the glosse of *Good*) to beget our own distraction, as we should tranquillity ; the more active, nimble, piercing the spirit is, the more apt it is to embroyle it selfe with doubts and disputations, *Magni errores non nisi ex magnis ingenii* ; Great wits have started all the Heresies that ever were, as great minds have fomented all great changes, *Nihil sapientie odiosius acumine nimio* : To a discreet wisdome nothing more noxious then sharpnesse of ingenuity ; Lo here a hugh weakness in most men, by corrupting the candidnesse of their own nature ; *For God made man wise, but they have found out many inventions.*

It becomes then a discreet soule to ponder his aptitude to these weaknesses, and *way lay* them, considering that we ought not to seeke for * things that are to *hard* for us : to be more ready to heare, then to give the sacrifice of *fooles* ; had wee lesse *curiosity* we might perhaps have more grace ; he that has a meek humble spirit, and pursues his conscience with a sweet, calme, quiet devotion, is not the least in the sight of God, and feeles most of earthly comfort.

In negotiis suis
negotiis castra
Sen.

* Eccl. 5.1.

† 1 Pet. 3.4.

7. Hoc

7. *Hoc tantum scio, quod scio nihil*, I know only this (sayes Socrates) that I know nothing : he was the wisest amongst the wise, and this the most rare effect of all his wisdome, that he was sensible of his own ignorance ; Had we capacity to apprehend how little we know, how much there is to be known, how shallow are our own judgements, how deep the discovery of Truth, we would be more wary ere we entertaynd new opinions, lesse precipitate to cast away our old ; *He that thinks he knows something, knowes not yet, what he ought to know* ; Instance that person which has not sometimes defended some opinion (even to the engaging of his credit) wherein he has throughly seemd to satisfie himselfe and others, which he has not afterwards retracted, upondiscovery of a clearer truth ; he that truly ponders how oft he has miscaried in his own judgement, would be more humble, and presume the lesse upon it ; especially since there are such multitudes (that are rationall as himselfe, and suppose themselves to have as much of grace) that oppose his fence, even to bloud or banishment.

Error also has a rare fucus to give it glosse and varnish, *Ogri me daglia ha il suo riverso*, There is no reason but has a contrary one, nor, no truth but the contrary may be made to seem as specious ; nothing is so incredible, but art and ingenuity will make it probable : *Nil tam horridum & inculsum quod non splendescat oratione* ; Nothing so horrid, and dishonest, but may be colourd as a wrinckled face with painting, which may delude the sagest judgement, even to the engagement of affection : Of all things wee may dispute alike, Truth and falsehood enter at the same organ, afford as plausible Arguments, and are maintained with the same instruments.

Now then since our own judgements are so untrusty, Truth so difficult, error so dangerous, it becomes a discreet soule something to cast down the pride of his own thoughts ; to adhere to such as probably are more sound, not lesse sanctified : *In dubiis ignari fundamentum est, si cetera convenient, non discrepare* : In things doubtfull and indifferent, he grounds well that concurses with a publike fence, if other things agree ; that which most agree to, is presumed to be for the good of most ; & what advantages the publike has an influence of good upon the private.

8. Even in ^a Scripture are certain Texts *in os; &c; disvnta riva* in which are some things *hard* to be understood; *which the unlearned and the unseable wrest to their own destruction, as they doe other Scriptures*: Things must be compard with things place with place, fence with fence; *Ex antecedentibus, & consequentibus sic optima interpretatio.*, therefore is the Scripture the best expounder of it self: Now who is sufficient for these things? doubtlesse every unprepared apprehension has not capacity to digest them, nor any without *time*, for serious and sad debate within himselfe; revolving the severall expositons, fences, and disputing them with such as doe the like; should we ground opinions upon the expresse letter of some Text, we should make the Scripture to it selfe as *contrary*, as it is in truth harmonious: nothing misguides the vulgar so much as not being sensible of this truth, they often catch at some one place, which seemes to import their fence, and that they enforce with vehemency as a truth; now let a sounder judgement check them with a Text that crossies, they are distract with the supposed contradiction, and traduce the Scripture, or him that argues, when the error truly is in his want of search and study, and so of apprehension.

Besides the *Originall* (which is the only word) has in it self a peculiar force and emphasis, which by reason of the batenesse and insignificancy of the vulgar language, cannot receive (upon translation) a full enforcement and delivery of the proper and genuine fence; some words extend to such a signification as cannot be reached in English, some perhaps are extended farther then the *Originall*; tis true, speciall providence and univer-sall consent has derivd the *Originall* to us untainted; but some translations must be *corrupt*, if some be right, for some there are that contradict: that which the Romanists avow, in prime things doth differ from the Protestants, and our first and last translations doe not totally agree.

- What will the *unlearned* doe? what text soever they expound, tis taken by an implicate faith, to be according to the *Originall*? How then dare they presume upon their own fence in points of difficulties, when they urdge a doublfull Text? How can they say, this is the fence of God, which perhaps is his fence that so translated it.

Be-

Besides, *contemporanda expositio est fortissima*, That sense which a Text was taken primitively in, is the Truth; the age of those that were *inspired*, had most truth: the age that came next, must needs partake a relish of the same; though in process (for private ends, and by the Divells art) it was corrupted: Now the sense of the times primitive and their wayes of exposition, is in parted to us in the Languages of the Learned, which want their significancy also in translations; nay and many of those Authours may be abusd, many Fathers fathered, and it requires a studious ingenuity, to hunt out through the obscure mazes of time, the true Originall, when, how, wherefore, and by whom; The *Decrees* of those first Counsells (rare, learned holy men being assistant, most of which did justifie their doctirines by their blood) are worthy to be perusd, and searched unto the bottome; Can the unlearned doe this? Is learning (that every Age has honoured) to be contemnd? Nay, is it not probable, that we shall all degree to barbarisme, if it bee so? shall we be secure that we have any thing of God? Yea, the very Heathen Learning is a grand ornament, but *Divine* Learning acquired with study, toyle, and time is essentially necessary to the man of God; unleste we could secure, we were inspired as were the Apostles, who neither wanted it, nor was it then so needfull, there being no age of Christian practice before them; but we have many before us, as well to take instructions from, as to beware of.

This is urg'd, not to discourage, or dissuade the ignorant from the search of Scripture, but to advise them to be *cautions* how they doe so, that they doe not presume; not to confound themselves with things that are to hard, nor ^a to be rash with ^a *Eccle 5.2.* their mouths; enough is *evident*, by all concurred in, by none contradicted, to make the man of God *perfect* ^b; especially such ^b *Heb. 13.9.* as desire to bee established with *Grace*, and not with doubts which nothing profit them, that are therein busied: ^c *Twas a* ^c *Iude 13.18.* true Prophesie and (tis fear'd) it reaches these dayes, if they be ^{19.} the last, *That there should be mockers, who walke after their own lusts*, *These be they* ^d *oi ἀτοποιοὺτες, who separate them-* ^d *Qui se-ge-rem-selves sensuall, having not the spirit; to whom is reserved the gant s. i. for. blacknesse of darknesse for ever.*

9. Tis true, He that has not ^c the Spirit of Christ is none of his, and none can judge what this Spirit is, but he that *feoles* it: for the ^f naturall man receives not the things of Gods Spirit, nor can he know them, because they are spiritually discern'd: He that has this Spirit, has a spirit within him that beares ^g witness that he is the *Child* of God, and he that scoffs at this expression, bears certain witness that he is *none*:

But all have not this Spirit that pretend unto it, there is ^h a Spirit of *error*; the Divell who is Gods ⁱ Ape, can transforme himselfe into an Angel of light, and does too often; he has his ^k *venia*, and his ^l *mischiefe*, his wiles, and subtle arts; which (filled with malice against God) he does contrive (with the best advantage upon his long experience of our infirmities) to destroy his *Image, Man*: But as then he is most enraged, so he is most busie when a soule begins to travell in the pangs of the *New birth*, then like the true ^m Dragon he watches to devour that child as soone as it is *borne*, because he knowes he is passing into a condition wherein ever after hee is hardly to be prevail'd with. Now then this poore soule he works upon with its own tooles, in that way which is most suitable to its own proceedings; contriving so, that it may strangle it selfe as the Ape her young ones, by its own embraces. He works that glorious sence of its new happiness, those joyfull exultations of the heart, and those excellencies extraordinary into *spirituall pride*, into a wanton fond opinion of its own worth and graces, into a sence of speciall and immediate *inspiration*; for the Divell is not ignorant how to frame an artificiall quickning motion, mock-inspiration; and so to temper, colour, and infuse it, that the soule (finding a sudden change in nature, something various from its old deadnesse of heart, a more lively sence of a seeming way to God) presently ascribs it to be an *evidence* of its new-birth, of a *now* immediare calling, and then begins to presume upon its *unfalling* good estate, applyes all the promises to it selfe, contemns its neighbours as if all were reprobate, neglects the expresse *Word*, or coynes out of it false doctrines suitable to that sence which Sathan does invent; and so upon pretence of revelation puzzles it selfe, and the ignorant vulgar people, as if it had so much *essentially* of God, as to dictate another *Gospel*.

Upon

c Rom 8.9.

f 1 Cor.2.14.

g Rom.8.16.

h 1 Job.4.5.

i 2 Cor 11.14

k 1 Cor.2.11.

l Eph 6.11.

Artes calidæ,
Steph.

m Rev 12.4.

Vpon the strength of which fiction, that man is apt to act any thing that supports his own fense, which he supposes will conduce to advance the Cause of God : But as he that depends upon meere downright honesty as the scope of his Religion, is an Atheist, so he that so rellents Religion, as to think all things honest, that conduce to it, is a Divell : what villanies have been practised upon this lewd principle ? witnessse the massacre at *Paris*, the *Valioline*, the *Powderplot*, and this of *Ireland*? Of all monsters beware of such a one, for he has a warrant dormant in his own conscience, at will to be a villain, to be trecherous. The spirit of Truth doth *bonum, bene*, that which is good, a good way; he that does evill that good may come of it, his ^{*}damnation is just. But the spirit of Errour is full of faction, reviling, reproaches, one spirit enveying against another, this traducing that, as not from God, when both are from the Divell ; who by this new Art is likely to reap a greater harvest, then hee could ever by his beaten husbandry of Atheism and prophanesse : for he that with this engine is ensnared, is more desperate to be recovered, because he is not, nor hardly can be made *sensible* of his danger ; for that which chiefly encourages him (besides his seeming inspiration) is a fense of his *uprightnesse* in his way, that he is not so prophan or lewd as he was, or most men are ; that his thoughts are still on God, that hee neglects his Trade (even to the ruine of his family) with zeal to his Devotion ; when (God knowes) such *strictnesse* may be still a counterfeit of the Divils, yea and the man that practisit it, not be sensible that it is so:

Can we beleeve that the Priests of *Baal* would have so cut ^{1 King.18.28.} and gasht themselves in zeal, had they not really thought that *Baal* had bin God? and would the King of *Moab* have sacrific- ^{2 King.3.27.} ed his sonne, but that he thought he should attone his God. So *Curtius*, and the two *Decii*, that to appease their Gods, de- *Livit.* voted themselves to an immediate death : To ourdge examples of as constant strictnesse, search the Fraternities in *Mahometism*, nay the Brotherhods in the *Indies*, nay some Frieries among the Romanists, some *Anchorites*, some *Hermites* in the wildernes, who daily purify themselves (as they suppose) with torments, and afflictions ; oppresse none, are apt to pleasure all, keep

Rom.3.8.

keep a settled firm devotion, to the ruine of their healths. without fence of any thing but their *heads*, without other care of the world, then to provide sustenance, which too, they take of charity; and so much only as is necessary to keep a *being*. Never was man of a more holy life then *Arrius*, or of late *Arminius*, none ever more conscientious in his way: The Divell well knowes that zeal and strictnesse is the only *bait* to draw others to the *net*: every man approves of him that restraines himself from the delights of nature, which are so desirable, that none is supposed to desert them, without a hearty fence of pure devotion, and that there is something of truth and excellency in that way which persuades to do so.

Strictnesse of life then is no infallible evidence of the true Spirit; the Divell can imitate the works of God, and can manage what he works to his best advantage; with great prudence therefore are we from God advised ^a not to believe every spirit, but to try the spirits, whether they are of God; Not ^b to be high minded, but to fear; To beware of false prophets that come in sheeps clothing, when inwardly they are ravening wolves. But how shall these be knowne? our Iesus tells us, by their fruits: Now the fruits of the true spirit are expresse; ^c Love, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance, not to be desirous of vain-glory, not provoking, not envying one another.

^d Gal. 5. 22. 10. In religion there is *euπείπεια*, *ἀπείπεια*, and *σειριδαινοια*, Piety, Atheism, and *metus superstitionis*, superstition; though in true pure worship wee cannot exceed, yet in that which is indeed superstition, there is a defect of the right way; This word properly intends such as are ^e *righteously overmuch, otherwise, curious, timerous in Gods worship*, which is a most pernicious disease of a *weak minde*, that is so amaz'd, frighted with horrour, feare, that it can enjoy no quiet: he apprehends God as anxious, froward, pettish, prying into our actions, after the manner of a *humane Judge*; He is never satisfied, jealous that he has never done enough; and therefore thinks that he had as good done nothing: he labours to flatter, importune, appease God with multitude of words, many offerings, indeed deals with God more mechanically, mercenarily, then a man would doe

^a 1 Tim. 4. 1.

^b Rom. 11. 20.

^c Mat. 7. 15. &

24. 24.

Mat. 13. 21.

^d Gal. 5. 22.

^e Eccles. 7. 16.

doe with a man of honour ; faines every act to bee a miracle, easily beleeves such as are suppos'd by others , receives all things (though purely naturall, and left to meanes) as imme- diately ordaind by God ; his own sond passions, humours,weak- nesses, he childishly applies to God, who is infinite, indefinite, wisdome , goodnesse, purity , perfection : This vanity causes him to cast about for *new* ordinances, *new* wayes, *new* lights, as if he yet knew nothing that did please ; to attribute every bad accident to some miscarriage in the forme of worship ; To se- parate from the Congregation, lest it defile by reason of pro- phane men in it ; He thinks nothing is well, but what he thinks is so ; yet ask him whar that is, and he is to enquire.

This man serves God basely, unworthily, as he would a man, for his ends, — *qua nisi metu non placet* — he feares either to lose what he has obtained, or hopes to enjoy good by it as victo- ry, health, wealth, salvation, or heed not worship.

Now a true Worshipper feares God for the *love* he beares him, serves him because he is only *excellent*, honours him as the only *Good*, like the Spouse who is commended because she did *amare in rectitudinibus* , she did love with a *right* love, with a heart free debonaire generous , chearfull, filiall , fixt, resolvd, confident : The forme of worship he values as meere accident, *qua potius ad morem quam ad rem pertinet* , as a thing exercisid for our selves not God, for humane unity, as a help to accom- modate in the way of *edifying*, not as service, and therfore he con- tests not for those outward things, makes no divisions, stirres no doubts, accepts it as *it may be* with convenience and the Law.

Provided it be such, as makes no *embargo* betwixt his heart and heaven , straitens him not in his contemplations ; leaves him free liberty to re ire within himselfe , to elevate his soule, to cast himselfe into an extasic of pure, ho' y , unpolluted tap- tures of the Spirit : twas good advice, *Be not righteous over- much, neither make thy selfe over wise ; why shouldest thou destroy thy selfe ?*

12. Lastly, *Unicus Dei cultus est, non esse malus* , godlinesse is only profitable ; *If any man confess not unto who some words, the words of Jesus, and to the doctrine which is according unto god- linesse, he is proud, knowing nothing, doting about questions, ^{Eccles. 1.17.} ^{1 Tim 6.3.4.} ^{1 Cor 1.15.} ^{of}*

of words, whereof comes envie, railing, evill surmising, perverse
 disputings of men of corrupt minds, and destitute of the truth,
 supposing that gaine is godlinesse ; ^x whereas pure Religion and
 undefiled before God is to relieve the poore, to visit the fatherlesse
 and widowes in affliction, to relieve the oppressed : ^y The end
 of the Commandement is charity, out of a pure heart, of a
 good conscience, and faith unsainted, from which some having
 luyarded are turned aside to vaine jangling.

Rom. 2.6.

* Vers. 8. ab
 ἐπέδω irrato,
 lace, à.

God will render to ever man according to his deeds, To
 them, who by patience in well-doing, seek for glory, and honour,
 and immortality, *eternall life* : ^z Tois ȝ ἐξερεύνας, But to
 those that are contentious, wrangling, irritating,
 and doe not obey the Truth, *indignation*
 and *wrath*.

F I N I S.

Imprimatur.

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John Downame.

7. *Hoc tantum scio, quod scio nihil*, I know only this (says Socrates) that I know nothing : he was the wisest amongst the wise, and this the most rare effect of all his wisdome, that he was sensible of his own ignorance ; Had we capacity to apprehend how little we know, how much there is to be known, how shallow are our own judgements, how deep the discovery of Truth, we would be more wary ere we entartaynd new opinions, lesse precipitate to cast away our old ; *He that thinks he knows something, knowes not yet, what he ought to know* ; Instance that person which has not sometimes defended some opinion (even to the engaging of his credit) wherein he has throughly seemd to satisfie himselfe and others, which he has not afterwards retracted, upondiscovery of a clearer truth ; he that truly ponders how oft he has miscaried in his own judgement, would be more humble, and presume the lesse upon it ; especially since there are such multitudes (that are rationall as himselfe, and suppose themselves to have as much of grace) that oppose his fense, even to bloud or banishment.

Error also has a rare fucus to give it glosse and varnish, *Ogni me daglia ha il suo riverso*, There is no reason but has a contrary one, nor, no truth but the contrary may be made to seem as specious ; nothing is so incredible, but art and ingenuity will make it probable : *Nil tam horridum & incultum quod non splendescat oratione* ; Nothing so horrid, and dishonest, but may be colourd as a wrinkled face with painting, whistrenhood on : Of all thame organ, afford as plausible Arguments, and are maintained with the same instruments.

Now then since our own judgements are so untrusty, Truth so difficult, error so dangerous, it becomes a discreet soule something to cast down the pride of his own thoughts ; to adhere to such as probably are more sound, not lesse sanctified : *In dubiis ignari fundamentum est, si cetera convenient, non discrepare* : In things doubtfull and indifferent, he grounds well that concurses with a publike fense, if other things agree ; that which most agree to, is presumd to be for the good of most ; & what advantages the publike, has an influence of good upon the private.

8. Even in ² Scripture are certain Texts ⁱⁿ oīc, 623 disributa rīa in which are some things hard to be understood ; which the unlearned and the unstable wrest to their own destruction, as they doe other Scriptures : Things must be compard with things place with place, sence with sence ; *Ex antecedentibus, & consequentibus fit optima interpretatio*, therefore is the Scripture the best expounder of it self : Now who is sufficient for these things ? doubtlesse every unprepared apprehension has not capacity to digest them, nor any without time, for serious and sad debate within himselfe ; revolving the severall expositions, sences, and disputing them with such as doe the like ; should we ground opinions upon the expresse letter of some Text , we should make the Scripture to it selfe as *contrary*, as it is in truth harmonious : nothing misguides the vulgar so much as not being sensible of this truth , they often catch at some one place, which seemes to import their sence, and that they enforce with vehemency as a truth ; now let a sounder judgement check them with a Text that crosses , they are distract with the supposed contradiction, and traduce the Scripture, or him that argues, when the error truly is in his want of search and study, and so of apprehension.

Besides the *Originall* (which is the only word) has in it selfe a peculiar force and emphasis , which by reason of the barenesse and gennificancy of the vulgar language, cannot receive (up- and enforcement and delivery of the proper as cannot be reached in English, iouc-pd to such a signification farther then the *Originall* ; tis true, speciall providence and universal consent has derivd the *Originall* to us untainted ; but some translations must be corrupt, if some be right , for some there are that contradict : that which the Romanists avow, in prime things doth differ from the Protestants, and our first and last translations doe not totally agree.

What will the *unlearned* doe ? what text soever they expound, tis taken by an implicite faith, to be according to the *Originall*? How then dare they presume upon their own sence in points of difficulties , when they urde a doubtfull Text ? How can they say, this is the sence of God, which perhaps is his sence that so translated it.

Be-

Besides, *contemporanda expositio est fortissima*, That sense which a Text was taken primitively in, is the Truth; the age of those that were *inspired*, had most truth: the age that came next, must needs partake a relish of the same; though in process (for private ends, and by the Divells art) it was corrupted: Now the sense of the times primitive and their wayes of exposition, is imparted to us in the Languages of the Learned, which want their Significancy also in translations; nay and many of those Authours may be abusd, many Fathers fathered, and it requires a studious ingenuity, to hunt out through the obscure mazes of time, the true Originall, when, how, wherefore, and by whom; The *Decrees* of those first Counsells (rare, learned holy men being assistant, most of which did justifie their doctirines by their blood) are worthy to be perusd, and searched unto the bottome; Can the unlearned doe this? Is learning (that every Age has honoured) to be contemnd? Nay, is it not probable, that we shall all degre to barbarisme, if it bee so? shall we be secure that we have any thing of God? Yea, the very Heathen Learning is a grand ornament, but *Divine* Learning acquired with study, toyle, and time is essentially necessary to the man of God; unlesse we could secure, we were inspired as were the Apostles, who neither wanted it, nor was it then so needfull, there being no age of Christian practice before them; but we have many before us, as well to take instructions from, as to beware of.

This is urgd, not to ~~dis~~^{ad}out to advice them to be *cautious* from the ~~re~~^{re} that they doe not presume; not to confound themselves with things that are to hard, nor ^a to be rash with their mouths; enough is *evident*, by all concurrd in, by none contradicted, to make the man of God *perfect*^b; especially such as desire to bee established with *Grace*, and not with doubts which nothing profit them, that are therein busied: ^c Twas a ^{19.} true Prophesie and (tis fear'd) it reaches these dayes, if they be the last, *That there should be mockers*, who walke after their own lusts, *These be they* ^d *qui à toto corde*, *who separate themselves* ^d *qui segregantur*, *having not the spirit*; *to whom is reserved the* ^c *Iude 13.18.* *gant s. i. sis.* *blacknesse of darknesse for ever.*

g. Tis true, He that has not ^{the} Spirit of Christ is none of his, and none can judge what this Spirit is, but he that feeleth it: for the ^f naturall man receiveth not the things of Gods Spirit nor can he know them, because they are spiritually discern'd: He that has this Spirit, has a spirit within him that beares ^g witness that he is the *Child of God*, and he that scoffs at this expression, bears certain witness that he is *none*.

h. 1 Iob. 4. 6. But all have not this Spirit that pretend unto it, there is a *Spirit of error*; the Divell who is Gods ⁱ Ape, can transforme himselfe into an Angel of light, and does too often; he hashis ^k *reiposta*, and his ^l *usus*, his wiles, and subtile arts; which (fild with malice against God) he does contrive (with the best advantage upon his long experiance of our infirmities) to destroy his *Image, Man*: But as then he is most enraged, so he is most busie when a soule begins to travell in the pangs of the *New birth*, then like the true ^m *Dragon* he watches to devote that child as soone as it is *borne*, because he knowes he is passing into a condition wherein ever after hee is hardly to be prevail'd with.

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Upon

c Rom 8. 9.

f 1 Cor. 2. 14.

g Rom. 8. 16.

h 1 Iob. 4. 6.

i 2 Cor 11. 14

k 1 Cor. 2. 11.

l 1 Iob 6. 11.

Arise calidus,
st. ph.

m Rev 12. 4.

Vpon the strength of which fiction, that man is apt to act any thing that supports his *own* fense, which he supposes will conduce to advance the Cause of God : But as he that depends upon meere downright honesty as the scope of his Religion, is an Atheist, so he that so relents Religion, as to think all things honest, that conduce to it, is a Divell : what villanies have been practised upon this lewd principle ? witnesse the massacre at *Paris*, the *Valcoline*, the *Powderplot*, and this of *Ireland*? Of all monsters beware of such a one, for he has a warrant dormant in his own conscience, at will to be a villain, to be trecherous. The spirit of Truth doth *bonum, bene*, that which is good, a good way; he that does evill that good may come of it, his ^{*}damnation is just. But the spirit of Error is full of faction, reviling, reproaches, one spirit enveying against another, this traducing that, as not from God, when both are from the Divell; who by this new Art is likely to reap a greater harvest, then hee could ever by his beaten husbandry of Atheism and prophanerie: for he that with this engine is ensnared, is more desperate to be recovered, because he is not, nor hardly can be made sensible of his danger ; for that which chiefly encourages him (besides his seeming inspiration) is a fense of his *uprightnesse* in his way, that he is not so prophan or lewd as he was, or most men are ; that his thoughts are still on God, that hee neglects his Trade (even to the ruine of his family) with zeal to his Devotion, when (God knowes) such *strictnesse* may be still a counterfeit of the Divels, yea and the man that ~~accuses~~ it, ~~not to accuse~~ that it is so.

Can we beleive that the Priests of *Baal* would have so cut ^{1 King.13.23.} and gasht themselves in zeal, had they not really thought that *Baal* had bin God? and would the King of *Moab* have sacrific- ^{2 King.3.27.} ed his sonne, but that he thought he shold attone his God. So *Currius*, and the two *Decii*, that to appease their Gods, de- *Livit.* voted themselves to an immediate death : To urdge examples of as constant strictnesse, search the Fraternities in *Mahometism*, nay the Brotherhoods in the *Indies*, nay some Frieries among the Romanists, some *Anchorites*, some *Hermites* in the wildernes, who daily purify themselves (as they suppose) with torments, and afflictions ; oppresse none, are apt to pleasure all, keep

keep a settled firm devotion, to the ruine of their healths, without sence of any thing but their *beads*, without other care of the world, then to provide sustenance, which too, they take of charity, and so much only as is necessary to keep a *being*. Never was man of a more holy life then *Arrius*, or of late *Arminius*, none ever more conscientious in his way : The Divell well knowes that zeal and strictnesse is the only *bait* to draw others to the *net* : every man approves of him that restraines himself from the delights of nature, which are so desirable, that none is supposed to desert them, without a hearty sence of pure devotion, and that there is something of truth and excellency in that way which persuades to do so.

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^a 1 Thes. 4. 1. ^b Rom. 11. 20. ^c Mat. 7. 15. ^d 24. 24. ^e Mat. 13. 21. ^f 1 Cor. 10. 12. ^g 1 Cor. 10. 13. ^h 1 Cor. 10. 14. ⁱ 1 Cor. 10. 15. ^j 1 Cor. 10. 16. ^k 1 Cor. 10. 17. ^l 1 Cor. 10. 18. ^m 1 Cor. 10. 19. ⁿ 1 Cor. 10. 20. ^o 1 Cor. 10. 21. ^p 1 Cor. 10. 22. ^q 1 Cor. 10. 23. ^r 1 Cor. 10. 24. ^s 1 Cor. 10. 25. ^t 1 Cor. 10. 26. ^u 1 Cor. 10. 27. ^v 1 Cor. 10. 28. ^w 1 Cor. 10. 29. ^x 1 Cor. 10. 30. ^y 1 Cor. 10. 31. ^z 1 Cor. 10. 32. ^{aa} 1 Cor. 10. 33. ^{bb} 1 Cor. 10. 34. ^{cc} 1 Cor. 10. 35. ^{dd} 1 Cor. 10. 36. ^{ee} 1 Cor. 10. 37. ^{ff} 1 Cor. 10. 38. ^{gg} 1 Cor. 10. 39. ^{hh} 1 Cor. 10. 40. ⁱⁱ 1 Cor. 10. 41. ^{jj} 1 Cor. 10. 42. ^{kk} 1 Cor. 10. 43. ^{ll} 1 Cor. 10. 44. ^{mm} 1 Cor. 10. 45. ⁿⁿ 1 Cor. 10. 46. ^{oo} 1 Cor. 10. 47. ^{pp} 1 Cor. 10. 48. ^{qq} 1 Cor. 10. 49. ^{rr} 1 Cor. 10. 50. ^{ss} 1 Cor. 10. 51. ^{tt} 1 Cor. 10. 52. ^{uu} 1 Cor. 10. 53. ^{vv} 1 Cor. 10. 54. ^{ww} 1 Cor. 10. 55. ^{xx} 1 Cor. 10. 56. ^{yy} 1 Cor. 10. 57. ^{zz} 1 Cor. 10. 58. ^{aa} 1 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doe with a man of honour ; faines every act to bee a miracle, easily beleeves such as are suppos'd by others, receives all things (though purely naturall, and left to meanes) as immediately ordain'd by God ; his own fond passions humours weaknesses, he childishly applies to God, who is infinite, indefinite, wisdom, goodnesse, purity, perfection : This vanity causes him to cast about for new ordinances, new wayes, new lights, as if he yet knew nothing that did please ; to attribute every bad accident to some miscarriage in the forme of worship ; To separate from the Congregation, lest it defile by reason of profane men in it ; He thinks nothing is well, but what he thinks is so ; yet ask him what that is, and he is to enquire.

This man serves God basely, unworthily, as he would a man, for his ends, — *qua nisi metu non placet* — he feares either to lose what he has obtained, or hopes to enjoy good by it as victory, health, wealth, salvation, or heed not worship.

Now a true Worshipper feares God for the *love* he beares him, serves him because he is only *excellent*, honours him as the only *Good*, like the Spouse who is commended because she did *amare in rectitudinibus*, she did love with a *right* love, with a heart free, debonaire generous, chearfull, filiall, fixt, resolv'd, confident : The forme of worship he values as meere accident, *qua potius ad morem quam ad rem pertinet*, as a thing exercis'd for our selves not God, for humane unity, as a help to accommodate in the way of edifying, not as service, and *dictatore* he contests not for those outward things, makes no division, carries no doubts *accrescere* *in as it may be* with convenience and the Law.

Provided it be such, as makes no *embargo* betwixt his heart and heaven, straitens him not in his contemplations ; leaves him free liberty to re ire within himselfe, to elevate his soule, to cast himselfe into an extasie of pure, hoy, unpolluted raptures of the Spirit : twas good advice, *Be not righteous overmuch, neither make thy selfe over wise ; why shouldest thou destroy thy selfe ?*

¶ 12. Lastly, *Unicus Dei culius est, non esse malus*, godlinesse is only profitable ; *If any man consent not unto wholesome words, the words of Iesu, and to the doctrine which is according unto godlinesse, he is proud, knowing nothing, doing abusus questions, strifes of*

of words, whereof comes envie, railing, evill surmising, perverse
 disputings of men of corrupt minds, and destitute of the truth,
 x James 1.27. supposing that gaine is godlinesse ; x whereas pure Religion and
 Isay 32.17. undefiled before God is to relieve the poore, to visit the fatherlesse
 y 1 Tim. 1.5.6. and widowes in affliction, to relieve the oppresed : y The end
 of the Commandement is charity, out of a pure heart, of a
 good conscience, and faith unfained, from which some having
 swarved are turned aside to vaine jangling.

Fom. 2.6. God will render to ever man according to his deeds, To
 them, who by patience in well-doing, seek for glory, and honour,
 * Vers. 8. ab and immortality, eternall life : * Tois ȝ ēξeerdia, But to
 ȝpȝðw iirito,
 luce, jō. those that are contentious, wrangling, irritating,
 and doe not obey the Truth, indignation
 and wrath.

FINIS.

Imprimatur.

April. 11. 1645.

John Downame.

